CATHOLIC ACTION

ol. XXIII, No. 8 AUGUST, 1941

His Excellency, The Apostolic Delegate, Describes The Eucharistic Parish

"THE well organized parish is a corner of the Kingdom of God. At the Masses on Sundays and holydays young and old gather about the altar. The notable number of Holy Communions gives evidence of the necessary preparation, frequent confession and assiduous catechetic instruction of children and adults. The First Friday of the month is well observed, the men of the Holy Name are in the forefront, always ready for every charitable enterprise, and also are the Catholic women. The youth of the parish distinguishes itself by that fortitude praised by the Apostle John in sound youth, which keeps aloof from the lust of the flesh and of the eyes and from pride. (1 John, II, 14-16.)

"FROM time to time well distributed exercises renew souls spiritually, such as the Hour of Adoration, and the Forty Hours devotion. . . . Occasions for excellent Catholic Action present themselves and in many and divers ways we experience the fact that the Eucharist is the *'Sacramentum pietatis, signum unitatis, vinculum caritatis,'* 'the sacrament of piety, the sign of unity, the bond of charity.' (St. Augustine Tract. 26 in Joannem.)

"IN THE parish, at least in a measure, the words of St. Paul, 'our citizenship is in heaven,' (Phil. III, 20), are renewed and verified, or more clearly still, 'our commonwealth is in heaven,' as a note in the providential American revision of the version of the New Testament so happily indicates. . . ."—*See page 17 of this issue, announcing two recent addresses of His Excellency, The Apostolic Delegate to the United States.*

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXIII, No. 8 AUGUST, 1941

OUR COMMON CATHOLIC INTERESTS

Prayer for Vocations by His Holiness, Pope Pius XII

THE recent action of the Sacred Congregation of Seminaries and Universities in sending to the Central Bureaus of Catholic Action in Latin America the text of the beautiful "Prayer for Vocations" composed by the present Holy Father when he was Cardinal Secretary of State has served to focus attention on that invocation. The text of the prayer, which it is hoped will find echo in the hearts of all readers of CATHOLIC ACTION, *is as follows:*

"O JESUS, Who from the tenderness of Thy divine Heart uttered the first cry of compassion for poor humanity seeking a guide that might conduct it along the difficult paths of the world, towards the light and the life; O Lord, Who maketh messengers of Thy angels and flaming fires of Thy ministers; send to these people who art Thine, and who wish to be Thine, many priests and vest them with justice so that Thy Saints may rejoice.

"THOU, Who knowest all hearts, indicate the elect to whom Thou wouldst wish to entrust so sublime a ministry of truth and love. Enlighten their minds so that they may comprehend the inestimable grace of Thy divine call; fortify their wills so that they shall not permit themselves to be conquered by laxity and pleasure, to stumble into quicksand concealed by the vapors of human cupidity; so that they shall not fear sacrifice but shall spread their wings and, like the royal eagle, soar towards the serene and resplendant heights of Thy eternal priesthood. Reveal to their parents the grandeur and incomparable beauty of the gift of their own sons, that they wouldst make to Thee and grant them the strength to overcome opposing interests and affections. Inspire in generous souls an efficacious desire to come, with charitable hands, to the aid of Thine elect whom poverty prevents from following Thy voice. Bestow upon their teachers the essential light for cultivating in their young hearts the delicate plant of a vocation until the day when, ardent and pure, they shall mount to Thy holy altar.

"AND then, O Jesus, in their turn may they become true angels for Thy people: angels of purity who renounce for Thy divine love all human love, tender and holy though it be; angels of charity who renounce the sweetness of an earthly family to create another and greater family of which they shall be both father and pastor, and in which the little ones, the unfortunate, the weary and the abandoned shall be the object of their predilection; angels of light, through whom faith in Thee shall cause human intelligences to be as resplendant as the morning star; angels of sacrifice who shall be consumed for the welfare of their brethren like holocaustal flames; angels of counsel and of comfort who shall console them in their grief, sustain them in the combat, and point out to them in the anguishing hour of doubt, the luminous way of virtue and duty; angels of grace who shall purify and solace souls and unite them to Thee by distributing among them the Bread of Life; angels of peace who, at the moment of death, shall cause them to taste the inexpressible sweetness of desire for and love of Thee, and shall open to them—rapt in the ecstasy of Thy divine kiss—the gates of Heaven where Thou art the Light and the infinite Joy of hearts, world without end. Amen."

Bishops Report Meticulous Care Used in Revision of Catechism

SOMETHING of the meticulous care which has gone into the revision of the "Catechism of Christian Doctrine," generally known as the Baltimore Catechism, now published for the first time, is indicated in a statement made public last month by the Episcopal Committee of the Confraternity of Christian Doctrine, which has had charge of the revision.

The committee is composed of the Most. Rev. John T. McNicholas, O. P., Archbishop of Cincinnati; the Most Rev. John Gregory Murray, Archbishop of St. Paul, and the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, who is chairman.

THE Baltimore Catechism has been in use in most of the archdioceses and dioceses of the United States for about 50 years. The Committee of Bishops was appointed nearly seven years ago to study the Baltimore text and to report its findings to the body of Bishops. In a statement prepared by Archbishop McNicholas, the Episcopal Committee says:

"For upwards of six years the work of the revision has gone on. More than a hundred theologians, working separately, studied the Baltimore text and presented their draft to the Episcopal Committee. At the New York Catechetical Congress of 1936, this particular revision was studied by forty theologians. Archbishop Mooney of Detroit and Archbishop McNicholas of Cincinnati presided at the sessions revising the Baltimore text. Subsequently, a second draft of the Catechism was printed, but not published, and sent to all the Bishops of the United States.

"Thirty Bishops actively took part in the revision of this text together with a number of theologians deputed by the Bishops of many dioceses. Their work was analytical and critical, in order to present a text, and not a course of religion, which would be an accurate summary of Christian Doctrine. At the New York Congress, the Rector of the Catholic University and a small group of theologians were asked to study the revision of the Catechism in its second printing and to report to the Episcopal Committee.

"There were six subsequent printings of the revised text, under the direction of the Archbishop of Cincinnati, in which four small committees, made up of theologians, collaborated.

"THEIR Eminences, Cardinal O'Connell and Cardinal Dougherty, and one hundred and twenty-five Bishops authorized that the revised text be submitted to the Sacred Congregation of the Council in Rome. The sixth printing has actually been completed and has been sent to the Holy See.

"The Sacred Congregation of the Council spent a year and a half in examining the text of the Catechism submitted by the Bishops of the United States. All the corrections and suggestions made by this agency of the Holy See have been incorporated in the new text. Two other printings have been made of the revised text since the Catechism has been returned by Rome.

"Many teachers who have had years of invaluable experience in teaching catechism in the grade schools have been consulted. They were asked to state some of the practical difficulties in the teaching of religion. Other practical teachers were selected to simplify the language as far as possible. The Episcopal Committee considered all these suggestions. The revised text of the Baltimore Catechism No. 2 is now published for the first time.

"THE Episcopal Committee of the Confraternity of Christian Doctrine made the following statement to lay emphasis on the following consideration:

" 'In teaching religion it is important to distinguish between a text and a course of religion. The latter will naturally include graphs, illustrations, helps to teachers and pupils, commentaries by capable and learned theologians and teachers of religion. The Bishops of the United States in the revision of the Baltimore Catechism have been concerned only with the text which would be an accurate summary of Christian Doctrine. The revised text, examined by the Holy See and now published, is intended for pupils of about twelve years of age. Selected questions have been drawn from this text for smaller catechisms. Catechism No. 1 is now in the hands of a printer. The First Communion Catechism is in preparation, as is also the catechism for high school students.' "

Chief of Army Chaplains Stresses Nation's Religious Foundation

SPEAKING at the ceremony marking the opening of the new chapel at Arlington Cantonment, Virginia—the first of 500 chapels being built at army posts throughout the nation—the Very Rev. Msgr. William R. Arnold, chief of chaplains of the United States Army, said that our forefathers understood and sought God when they declared their freedom and established a form of government to insure that freedom for their posterity.

"What our forefathers believed and declared and did when they founded this nation," he observed, "succeeding generations must believe and reaffirm and do if they want this nation to survive."

All chapels to be erected in the Army's program will be of the same type—typically American structures, of white frame construction with a steeple over the entrance—recalling the hallowed places of worship that are to be found in almost any rural community or town of the country. The spire rises 23 feet above the 29-foot peak of the roof, and the floor measures 95 by 37 feet. Three hundred soldiers can be accommodated in the body of the chapel, and 57 more in the organ loft, which is equipped with an electric organ. Office space is provided in the rear of the structure for the various chaplains who will use it, members of the Catholic, Jewish and Protestant clergy.

OURS is an age with the accent definitely on youth. Not infrequently, however, after listening to discussions on youth characterized chiefly by the vehemence of opinion, more or less well-informed, one feels the need of getting at some of the real facts in question. Such a factual study, not of the whole youth problem, but rather a microscopic cross-section of it—125 Catholic young women living in Toledo, Ohio—is the content of a recent doctoral dissertation published at the Catholic University of America by Sister Aimee Ely, F. C. S. P. Here, with painstaking care, there has been assembled and systematized a veritable mountain of factual data about these young women. A critical analysis as well as certain recommended changes in our Catholic high school curricula is offered on the basis of the facts presented. As these go, it makes interesting reading. One odd blind spot in this youth study is the failure to take cognizance of the recent action of the Archbishops and Bishops of the United States in establishing a Youth Department within the National Catholic Welfare Conference for the express purpose of promoting, through the National Catholic Youth Council, a genuine apostolate of youth to youth. This significant official action answers a number of problems implicitly raised by Sr. Aimee's splendid thesis.

A Factual Study on Youth

ANOTHER thesis, not quite as recent, from the same University by Sister Mary Ancilla O'Neill of the Sisters of the Immaculate Heart of Mary, presents a fascinating case study of a brilliant example of Catholic Action, Tristao de Athayde (Dr. Alceu Amoroso Lima). Here, against a carefully elaborated Brazilian background, we see a graphic picture of the classical steps by which Pope Pius XI's dream of a lay apostolate within the Church can be realized. Although Dr. Lima is still a young man, his achievements are already enough for a dozen life-times. The rare gifts of leadership possessed by him can be studied in a random extract such as this:

A Living Example of the Apostolate of Youth to Youth

"For almost half a century the youth of Brazil has lacked that which constitutes the very reason for existence . . . —a Cause. A great, generous, definite and constructive Cause to which we could give our enthusiastic support, and for which were it necessary, our blood! This was the great regret of my generation. We did not see about us any use in being young. . . . We lived besotted by Sybaritism, quoting paradoxes from Wilde or profanities from France, scorning with profound disdain the mediocrity of our environment and dreaming always of a transoceanic escape. The irony and scepticism of the masters who formed our minds, both here and abroad, a Machado, an Eça, a France, a Wilde, seemed to have penetrated the very essence of our being, so that every activity seemed unworthy of our artistocracy, every opinion inane, all enthusiasm ridiculous. We had youth without the things that stand for youth. . . . We lived without contact with reality; in fact, we fled from a reality which could only bring us to the hateful mediocrity of a bourgeois every-day existence girating round national politics, a conventional literature, a society without ideals save those of a ridiculous respectability. . . . It took the War and the Revolution to shake our society and our consciences from our unpleasant dream.

"Today the prospect has changed. No longer is that attitude of disillusionment possible. We have reached the moment of essentials. . . . The time of half-truths is past. Today we must temper our souls to the light, at times painful in its intensity, of integral truth, of the truth without disguise. For my part, I feel today much younger at heart than I did fifteen years ago when I was leaving school. . . . I am not therefore writing vain words. It is the need of transmitting the sorrow of long experience and the results of a long struggle that move me to address these words to the youth of today who are beginning the most beautiful of crusades. A crusade the like of which has never been known in Brazil. A crusade of youth for a return to Christ, like the children's Crusade of the thirteenth century. It is not a gesticulating enthusiasm that is needed, but rather . . . that force of conviction which transforms itself into action and whose glory is its endurance. It is necessary . . . to recognize that the system of compromise under which we have lived cannot be the system of a nationality that wishes to advance and much less of our youth who yearn to make the world a little more livable than it has been. . . . Frankly, I . . . see but two causes that can definitely detach us from the seduction of Sybaritism, of indifference and egoism: Communism or Catholicism. The time has come for us to decide whether we wish to live like men or like machines, whether we wish to be a free and independent nation or an insignificant cell in the immense organism of international economy. This is the option before the youth of our day . . . let every one choose freely—between the Cause of Christ or the Cause of Anti-Christ."

At the present time the cultivation of a knowledge of Latin America is considered just the proper thing to be doing. One is a bit amazed to notice the fervor of this cultural renaissance. A deeper, truer insight into Latin America may be discovered in this charming study of Tristao de Athayde than in nine-tenths of the grist now being laboriously ground out by the mills dedicated to the production of inter-American goodwill. As an aid to the study of Latin America and its problems CATHOLIC ACTION published in its June, 1941, issue a carefully selected bibliography which will, it is hoped, promote that "truer insight" referred to above. Reprints of this article are available.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

August, 1941

3—Sodality of the Blessed Virgin Mary—first general meeting of Sodality Union leaders in North America, Pittsburgh, Pa.

3-5—Denver Regional Conference of the National Council of Catholic Women—Denver, Colo.

4-6—Catholic Total Abstinence Union of America—seventieth annual convention, Bridgeport, Conn.

4-6—Educational Conference of the Brothers of the Christian Schools—third annual convention, Winona, Minn.

4-9—Sodality Summer School of Catholic Action—Pittsburgh, Pa.

10-14—Theta Phi Alpha Fraternity—national convention, State College, Pa.

11-16—Sodality Summer School of Catholic Action—Boston, Mass.

12-15—Daughters of Isabella—13th biennial convention, St. Louis, Mo.

13-30—Pius X School of Liturgical Music for Organists—diocesan school, Syracuse, N. Y.

16-20—Catholic Central Verein of America and the Catholic Women's Union—Eighty-sixth and twenty-fifth annual conventions, respectively, New York, N. Y.

18-23—Sodality Summer School of Catholic Action—New York, N. Y.

19-21—Knights of Columbus—59th annual meeting of the Supreme Council, Atlantic City, N. J.

21-23—Order of the Alhambra—19th biennial convention, Buffalo, N. Y.

22-Sept. 12—Framing Course for N. C. C. S. Club Directors and Field Representatives, Washington, D. C.

22-Sept. 12—Training Course for N. C. C. S. Club Directors and Field Representatives—Washington, D. C.

25-28—Diocesan Youth Directors—national conference, Detroit, Mich.

25-30—Sodality Summer School of Catholic Action—Chicago, Ill.

27—Centenary of the Founding of Catholicism in Montana will be celebrated at Stevensville, Mont.

27-31—Women's Catholic Order of Foresters—national convention, Glacier National Park, Mont.

29-30—Jednota Juvenile Jubilee Assembly, First Catholic Slovak Union, Washington, D. C.

30-Sept. 2—Italian Catholic Federation—state convention, Stockton, Calif.

September, 1941

20-21—National Catholic Evidence Conference—national convention, Washington, D. C.

21-23—Springfield, Ill., Regional Conference of the National Council of Catholic Women—Springfield, Ill.

30-Oct. 1—Catholic Conference on Industrial Problems—Regional meeting, San Francisco, Calif.

October, 1941

4-7—Confraternity of Christian Doctrine—Diocese of Mobile, Regional Congress, Birmingham, Ala.

4-8—National Catholic Rural Life Conference—19th annual convention, Jefferson City, Mo.

6-10—Second National Liturgical Congress, St. Paul, Minn. (Originally set for October 20-25.)

11-13—Third Order Secular (Franciscan)—fifth quinquennial national congress, Pittsburgh, Pa.

11-13—Confraternity of Christian Doctrine—Province of Baltimore, Regional Congress, Savannah, Ga. (Originally scheduled for May 4-6)

18-19—Catholic Art Association—fifth national conference, Milwaukee, Wis.

19-22—National Conference of Catholic Charities—27th national convention, Houston, Texas.

28-29—Catholic Conference on Industrial Problems—Regional meeting, Pittsburgh, Pa.

November, 1941

2-8—National Catholic Book Week—second gathering sponsored by the Catholic Library Association, Boston, Mass.

12-14—Annual Meeting of the Archbishops and Bishops of the United States, Washington, D. C.

15-18—Confraternity of Christian Doctrine, Seventh National Congress, Philadelphia, Pa.

December, 1941

1-2—Catholic Conference on Industrial Problems—Regional meeting, Harrisburg, Pa.

Income Tax, Revenue Act *of* 1941— *the* Joint Return *and* Family Life

By William F. Montavon— Director
N. C. W. C. Legal Department

THE Revenue Act of 1941, now before the present Congress, contains an important innovation. Under this Act, husband and wife living together are required to include their aggregate income in a single return.*

This joint return proposal embodied in the bill, in the words of the Committee Report, "regards the marital community as the taxable unit instead of the individuals who make it up." The "marital community," referred to as the head of a family in the present tax laws, is the taxable unit for purposes of exemption, an individual tax payer being granted an exemption of $800 while the head of a family is allowed an exemption of $2,000, that is $400 in excess of double the amount granted to the individual tax payer. To make the marital community, that is the spouses living together, the taxable unit obliged to file a single return for the aggregate income of both spouses brings the income of the marital unit into a higher bracket for taxation than would be the same aggregate income if each spouse reports his or her income separately. To that extent the joint return proposal places the spouses comprising the "marital community" at a disadvantage, as compared with two individuals living apart and having the same aggregate income.

UNDER earlier Revenue Acts the making of a single joint return by husband and wife living together has been permitted but not required, and the making of a single return had a two-fold effect, namely, increasing the surtax and making liability for the tax on the aggregate income joint and several.

Under the proposed Revenue Act of 1941, husband and wife living together are not permitted to make separate returns, but on the election of either spouse the tax liability is to be apportioned between the spouses by the Commissioner of Internal Revenue in the manner stated in the law.

Wide-spread opposition has been aroused against the requirement of a joint tax return by husband and wife living together. Particularly, it is alleged that to forbid the making of separate returns would increase the tax to be paid, would give undue advantage to husband and wife not living together and would promote family disintegration.

Examining this allegation, one finds there has been much exaggeration, some misstatement and even hysteria. What is the truth?

The making of separate returns by husband and wife has no effect on the amount of normal tax or defense tax levied on incomes. It begins to have effect only in the income brackets where the surtax takes effect.

THE surtax at present is not due on net taxable annual incomes lower than $4,000. Under this bill the surtax becomes effective on all taxable incomes of $2,000 or above. For husband and wife to have a net taxable income of $4,000, their gross income must be at least $6,000 from which the deduction allowed by law to spouses without children is $2,000. If there are children or dependents for whom deduction is authorized, the gross income would need to be proportionately greater than $6,000. Under the proposed bill an aggregate taxable income of $2,000 would be subject to the surtax.

In the higher income brackets, the separate return for husband and wife has served as a device for reducing the amount payable as income tax. Certain states in the far west and the southwest have embodied in their legislation the principle of community property and in administering the income tax law, this principle has been interpreted to authorize husband and wife to make separate tax returns each reporting one-half of the aggregate income. In such states the making of separate returns reduces substantially the amount of the tax paid on the aggregate income as compared with what would be paid under the proposed law.

IN other states not having the community property principle, husband and wife making separate returns each report the income actually accruing to him or her.

Basing our calculation on rates established by the Revenue Act of 1940, a net surtax income of $50,000.00 would pay the following tax:

(1) If the return is made by an individual not the head of a family or is a joint return made by husband and wife:

Net taxable income	$50,000.00
Normal tax	$ 2,000.00
Defense tax	200.00
Surtax	11,780.00
Total income tax	$13,980.00

**As passed by the House of Representatives on August 4, 1941, the bill does not contain the provision for compulsory joint returns and without that provision is now before the Senate for debate subject to amendment.*

In this case, the tax would be 27.9 per cent of the net surtax income.

(2) If the return is made in a non-community property state by husband and wife making separate returns, the husband reporting a net surtax income of $10,000.00 and the wife $40,000.00:

	Husband	Wife	Total
Net surtax income	$10,000.00	$40,000.00	$50,000.00
Normal tax	400.00	1,600.00	2,000.00
Defense tax	40.00	160.00	200.00
Surtax	300.00	5,120.00	5,420.00
Total income tax	$ 740.00	$ 6,880.00	$ 7,620.00

In this case, the total taxes paid by husband and wife would be 15.25 per cent of the aggregate net surtax income, whereas, an individual having the same income would pay 27.9 per cent of his income of the same amount.

(3) If the return is made in a community property state, each spouse reporting one-half of the aggregate income:

	Husband	Wife	Total
Net surtax income	$25,000.00	$25,000.00	$50,000.00
Normal tax	1,000.00	1,000.00	2,000.00
Defense tax	100.00	100.00	200.00
Surtax	2,070.00	2,070.00	4,140.00
Total income tax	$ 3,170.00	$ 3,170.00	$ 6,340.00

In this case, the total taxes paid by husband and wife would be 12.68 per cent of the aggregate net surtax income, less than half of what an individual would be obliged to pay on the same income.

NORMAL and surtax rates will be raised by the enactment of the Revenue Act of 1941. It will remain true that the requirement that husband and wife living together make a single return for their aggregate income will not result in either advantage or disadvantage so far as the normal and defense taxes are concerned. It will result in a very substantial increase of the surtax in eight community property states and in a less increase in other states. The effect of the new legislation will be to equalize the tax of an individual and that of a family in the same income brackets.

"Social Welfare *in the* Catholic Church"

Volume by Miss Boylan Explains Organization and Planning Through Diocesan Bureaus

WITH a foreword by Most Rev. John Gregory Murray, Archbishop of St. Paul and episcopal chairman of the N. C. W. Department of Catholic Action Study, the Columbia University Press, New York, has just published a timely and informative book carrying the title quoted above and written by Marguerite T. Boylan, executive secretary, Catholic Charities of the Diocese of Brooklyn.

In the excellently printed volume of 360 pages, Miss Boylan traces the development of diocesan bureaus of social welfare and their accomplishments. The author states that with the twentieth century the system of organized Catholic Charities came into being and that diocesan bureaus of social welfare have been organized since 1900 in seventy-five archdioceses and dioceses throughout the country. Social changes have made necessary the closer coordination in the charitable activities within a diocese. These central bureaus of Catholic charities have developed in accordance with the demands and needs of the different dioceses, being conditioned by various factors, as the size of the population, economic and social conditions, and general character of the diocese.

An enumeration of the main contents of the volume serves to indicate its importance to all leaders and workers in the broad field of social welfare:

Part I: The nature and Development of Diocesan Bureaus—1. The Diocesan Bureau of Social Welfare: Its Nature and Scope; 2. Social Forces Influencing the Development of Diocesan Bureaus of Social Welfare; 3. Cycles in the Development of the Diocesan Bureaus of Social Welfare. Part II: Catholic Charities, Diocese of Brooklyn—4. The Development of the Bureau of Social Welfare in the Diocese of Brooklyn; 5. Family Welfare; 6. Protective Care and the Courts; 7. Trends in Child Welfare; 8. Social Group Work; 9. Health. Part III: Retrospect and Prospect: General Observation on the Developments in this Field and the Implications for the Future—10. Personnel and Training; 11. Finance and Interpretation; 12. Horizons Ahead; Appendix; Bibliography; Index.

Stressing the family as the essential unit of all human society, Archbishop Murray in his foreword says:

"The relation of the family to every other social unit, as well as to the organization that endeavors to aid him, is governed by the principle of integration that seeks to coordinate all the elements of assistance toward the reconstruction of a personality in its proper environment. The impact of each constructive force on teh individual is not departmentalized acording to the good intentions of those who wish to administer to the welfare of the individual, but all the elements are so adjusted as to effect a balanced, hopeful, responsible, integrated personality.

"This praiseworthy undertaking can be effected only by scientific treatment by those who have learned to be expert in their field. That integration may result in the personality of the recipient of social service, there is absolute necessity of integration by the coordinating agency that governs all the beneficient forces brought into play for the welfare of the individual.

"The purpose thus set forth for the welfare of the individual and proportionate welfare of society governs the organization of the diocesan bureau of social welfare in the relations it develops with agencies in the field. . . .

"The author has been fortunate in having an exceptional field in the metropolitan area, which has been populated by immigrants from every land under the sun, presenting problems unequaled in any other area of the world for diversification, in demanding adjustment of native and foreign elements as well as adaptation of the agencies working under the auspices of the Church, the State, and voluntary associations.

"A careful study of the results herein set forth will not only prove the competence of the author, but will also aid the reader to an appreciation of the opportunity and the responsibilty that face clergyman and layman, professional and volunteer in the intriguing field of social welfare."

Novel Recreation Program Being Planned *by* National Catholic Community Service

By Donald T. Sheehan—Director
N. C. C. S. Department of Public Relations

MUCH latent talent in the fields of drama, radio, and motion pictures will undoubtedly be uncovered in the United Service Organization clubs operated by the National Catholic Community Service, once the recently announced program plans of Dr. Franklin Dunham, executive director, and his staff members get under way.

The novel program was made public following a field supervisors' conference held in July at the Catholic Summer School of America, Cliff Haven, N. Y. The conference at Cliff Haven was attended by program consultants from radio, theater, screen, vocational guidance and public forum work who will implement the work of the field secretaries and regional supervisors acting under the immediate supervision of Dr. Dunham from headquarters in Washington.

Based principally on a resourceful use of the creative arts and vocational guidance, the new program will neglect none of the standard entertainment features and will expand the work beyond anything attempted by recreation agencies in World War I.

Dr. Dunham, termed the program "long range planning in the art of community living which looks not only to the necessities of the current emergency but to the inevitable necessities of the post peace era."

"We shall attempt," he declared, "to meet the popular demand for acting, radio, and motion picture participation by taking the potential talent to be found in all army camps and navy units and giving it maximum opportunity for expression in the field of acting and play production. In other words, we shall attempt to give the boys in the club houses under our direction all the traditional phases of recreation plus the newer activities of leisure peculiar to our own day."

IN the field of radio, he pointed out, it is the intention of the National Catholic Community Service to sponsor a four-fold program: (1) to form a camp radio relay league which will set up with simple apparatus communication between the boy and his friends at home; (2) to establish a single watt unit transmitter in each building making possible the broadcasting of special events to audiences within a limited distance; (3) to utilize the boy's creative talent in writing and producing radio programs with the club houses and in cooperation with theatre groups; (4) to provide guides for listening to worthwhile radio programs that will keep the boys up-to-date with current events.

Analyzing the part the theatre will play in the total program, Emmet Lavery, president of the Catholic Theatre Conference and a former official of the WPA Federal Theatre Project, asserted:

"This is a great opportunity for the theatre because once more it is an emergency which decentralizes the theatre, which makes the theatre strong and vital in a hundred clubs in a hundred cities. But remarkable as this opportunity for the theatre is, it is not the theatre opportunity which concerns us: it is the human eternity. This is not a case of art for art's sake. We are not proposing that tired soldiers at the end of a long day whip themselves up into prodigious effort in order to achieve a soldiers' theatre unique in the history of this country. They may be able to achieve this incidentally but that is not the main point. The main point is the creative use of good theatre for the development of good human beings both sides of the footlights."

MR. Lavery continued: "We want these men to have all the fun of theatre—and as little of the work as possible. It won't be anything like the Broadway theatre that we know. Much of it may be quite impromptu and hastily improvised. But all of it will have character: the character of men who have had the supreme capacity for peace-time sacrifice. Some of it may be staged with scenery. A lot of it may be done arena fashion, with no scenery at all. Some of it may be topical revue. Some may even have the scope of musical comedy. All of it will be community experience, done not for the box office, but for the fun and love of the thing itself. Not all of it will be original. Some of it may be hackneyed. But first and last it will represent what the men themselves wanted to do—and what they could do when both they and the field secretaries had the skilled assistance of the best consultants available," he added.

The support of the major groups of the Catholic Theatre Conference, scattered throughout twenty-eight producing centers of the country, was pledged by Mr. Lavery.

"It doesn't matter how modest or how pretentious this theatre program may turn out to be," he said. "We may come up with some great finds in all fields of the theatre and again we may not. But that does not matter. All that matters is that the revealing power of the modern theatre in the development of character

can be used to its best advantage. And if occasionally we can do that little trick in three lines and a blackout, so much the better," he concluded.

Ever mindful of the spiritual mission of the N. C. C. S., the program, with its innovations geared to modern youth's interests, will, in the words of Daniel C. Culhane, program director, "provide an opportunity for Catholic influence to exert itself to the end that the men in the service will be benefited spiritually and physically and will return to their respective communities good Catholic citizens, thankful for the efforts the Church has put forth in their behalf while in the service of their country and ready to do their part as Catholic citizens in post war days."

MISS Anne Sarachon Hooley, N. C. C. S. Women's Division director, told the conference of plans formed to serve the women in industry. Miss Hooley stressed the necessity of meeting the needs of young women who have been displaced from normal home environments in order to work in industrial defense areas. These girls, Miss Hooley pointed out, often find themselves without food and suitable lodgings.

To meet their needs, the N. C. C. S. will operate U. S. O. women's clubs where opportunities will be provided for social activities as well as educational programs. In every way the women's clubs will be comparable to those of the men, Miss Hooley explained; and, just as in the case of the camp community activities, local Catholic organizations of every type will be asked to cooperate in carrying out the full program. With the appointment of five field research secretaries and a field resource secretary, N. C. C. S.' Women's Division under the direction of Miss Anne Sarachon Hooley, hit a new high in its rapidly expanding program to care for the spiritual, recreational and welfare needs of women in the large defense industrial centers. A survey of the latter areas to determine the location of the U. S. O. women's clubs, which will be operated by N. C. C. S., is the first task assigned to the newly appointed field workers by Miss Hooley.

SELECTED to survey the New England area from Manchester to New York, Miss Anna Rose Kimpel, has acted as field secretary for Youth of the National Council of Catholic Women, Washington, D. C., activities secretary of the National Catholic Community House, Toledo, Ohio, and national president of Theta Phi Alpha, a national social sorority for Catholic students in secular colleges and universities.

In Alabama, Virginia, and South Carolina, Miss Frances Engel, director of the Volunteer Bureau of Buffalo Catholic Charities, will make the survey. Miss Engel had previously served as director of the Gesu Social Center, Milwaukee, and was instrumental in establishing the Buffalo Labor School.

Fact-finding in industrial defense areas in Indiana and Ohio will be done by Miss Rita Fleming, former intake supervisor at Catholic Charities of the Archdiocese of New York.

Reporting on conditions in Kansas, Missouri, and Iowa will be done by Miss Weltha Kelley, assistant director of St. Louis University's Social Service School. Miss Kelley formerly was case supervisor in the Buffalo Federal Emergency Relief Administration; conducted several surveys in the Indianapolis Diocese; and contributes to various Catholic publications.

New Jersey and Pennsylvania will be surveyed by Miss Grace Keefe whose experience includes physical education teaching in Washington and New York City; community recreation work in Springfield, Mass., Edgewater, N. J., and Brooklyn, N. Y.

Research on the concentration of women workers in industrial defense areas, the analyzing of field reports, and preparation of social and statistical material is carried on by field resource secretary, Miss Helen Potter, West Lafayette, Ind. Among her previous posts was that of social economist in the Bureau of Labor Statistics, Washington, D. C., and instructor of economics at Wells College, Aurora, N. Y., and Western College, Oxford, Ohio.

TO INSURE the success of N. C. C. S. clubs in camp communities and naval bases, as well as those maintained by the Women's Division in the industrial defense areas, the National Catholic Community Service is inaugurating an intensive two weeks training course for club directors and field representatives to be held from August 22 to September 12, at the National Catholic School of Social Service, Washington, D. C.

A feature of the training period will be combined N. C. C. S. Staff Conferences from September 3-5, when camp and naval base club directors, field supervisors, and representatives of the Women's Division will discuss field plans, personnel program, reports, finances and public relations. Directing these discussions will be members of the national staff: Dr. Franklin Dunham, executive director; Miss Anne Sarachon Hooley, Women's Division director; James J. Norris, administrative assistant; John Kavanagh, comptroller; Daniel Culhane, program director; Harry O'Haire, personnel director; Donald T. Sheehan, public relations' director; Wendell Shay, program consultant; Emmet Lavery, drama consultant; and Anatole G. Lindsay, film consultant.

At the section devoted to the Women's Division, August 22-September 3, approximately 50 staff members of the N. C. C. S.' Women's Division chosen for outstanding achievement in social work and group recreation, will hear lectures on Catholic social principles, community organization, group work techniques, the recruiting and placement of volunteers, and operating policies given by selected members of the faculty of

the National Catholic School of Social Service, the Catholic University School of Social Work, and leaders in defense activities.

Seminars, report conferences, and activity clinics will be directed by outstanding administrators of leisure time programs.

A second section, the N. C. C. S. Training Course for field supervisors and club directors, will be held the following week.

The National Catholic School of Social Service was designated by the Archbishops and Bishops comprising the Board of Trustees of N. C. C. S. as the official training center for that organization's work.

TO ASSIST in the planning, directing, and coordinating of N. C. C. S.' far-flung activities, the appointments of directors of national program, personnel, and comptroler, as well as additional field supervisors, and field staff members, were recently announced.

Thumbnail sketches of the appointees follow:

Daniel C. Culhane, the newly appointed program director, has been director of the Old Town and Valentine Boys Club of Chicago. He is a member of the executive committee of the Chicago Council of Social Agencies and has served on key committees of the Chicago Community Fund and Boys' Club of America.

A graduate of Notre Dame University, Mr. Culhane also completed the graduate course in Boy guidance sponsored at that institution by the Knights of Columbus.

Harry J. O'Haire, personnel director, formerly of Burlington, Wis., has been active in youth work sponsored by religious, civic and service groups throughout Wisconsin. A graduate of Marquette University School of Law, O'Haire has served as city attorney of Burlington and has been actively engaged in teaching, physical education, and civic activities. He is widely known through his work as a member of the Milwaukee Archdiocesan Holy Name Lecture Bureau, specializing in CYO organization.

John J. Kavanagh of New York City, comptroller, is a graduate of the Fordham University Law School and of the New York University School of Commerce and the Graduate School of Law at the University. He has been associated with the New York State Insurance Department in an administrative capacity, engaged in the reorganization of insurance companies within the state and in workmen's compensation investigations.

Paul J. Maholchic, field supervisor in the southeastern states, formerly of Woodside, L. I., has been director of scouting, Catholic Youth Organization of the Archdiocese of New York for the past seven years.

Following his graduation from East Stroudsburg Teachers College, Maholchic did graduate work at the University of Scranton and Notre Dame University where he completed the boy guidance course. He has been a lecturer and instructor on scout and camp leadership at Fordham University School of Social Service, Catholic Charities of the Archdiocese of New York, and the Knights of Columbus leadership courses at Fordham.

John Zimmerman, field supervisor in the southcentral states, of New Orleans, La., was formerly Louisiana state supervisor of recreation for the Works Progress Administration. He also served as assistant state director of the National Youth Administration.

A graduate of Loyola University, New Orleans, Zimmerman has been active in the Louisiana Conference of Social Work, the New Orleans Council of Social Agencies, and the National Association for Group Work Studies.

C. Glynn Fraser, field supervisor in New England, was with the Boston Council, Inc., Boy Scouts of America, and formerly Boston director of NYA..

IN addition to his Scouting work, Fraser has been active in the Boston Catholic Youth Organization, and a frequent contributor to *America,* national Catholic weekly.

Vincent James Little, field staff member, in his former position as field representative in the Boy Life Bureau of the Knights of Columbus was responsible for program planning, editing of a national monthly newspaper, and teaching on the staff of the Boy Life Bureau.

Philip J. Coyle, another new N. C. C. S. appointee, who formerly was with the NYA and Office of Education in recreational and educational capacities, will work with the U. S. O. for two months doing special field work.

Bibles to Be Presented to All Men Enlisted in U. S. Forces

The War Department has announced that Bibles will soon be made available to all enlisted men. They will be distributed under the supervision of chaplains, who will present them at a formal ceremony in the name of the President as Commander-in-chief of the Army and Navy.

The Catholic version used will be either the Douay-Rheims version of 1582 and 1609 or the revision of the Rheims New Testament published this year under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine.—*From the N. C. C. S. Bulletin.*

BULWARKS *of* DEMOCRACY

General Theme of N. C. W. C. Study Club Discussions for 1941-42

By Catherine Schaefer—Research Secretary
N. C. W. C. Social Action Department

Democracy and the Delights of Conversation

CONVERSATION, in most of its forms, is one of the pleasures of life; and the benighted individuals who deem that to be pleasurable it must also be idle are missing a good deal of fun, to say nothing of informal information and development. Naturally, unless we are diplomats or psychologists and have other ways of arriving at such things, we talk about matters that interest us most. Just now, one subject in everybody's mind, spills over into print and speech, in the public rostrums, on the street, in the club halls and at the tea tables: that is, how shall we preserve and strengthen or reform those elements in our national life which are designed to make us free citizens instead of slave subjects. To be sure, a great many people have a great many different ideas on the subject, and to be sure, history, ethics and common sense notwithstanding, some of these ideas are perilously wrong. At any rate, "democracy" is something that people want to talk about, and in the manner of a "democracy," will talk about, right or wrong.

Talking Thinkers and Thinking Talkers

The spoken word can be a powerful thing; witness, for different effects, missions, radio advertisements and calumny. And though most of us never hope to attain such heights or depths of power, in the natural exercise of our vocal chords, we would not care to be classed among those lost souls decried by Matthew Pryor: "They never taste who always drink. They always talk who never think." Therefore in the discussion of anything which means as much to us as "democracy," we need a deposit of philosophy and facts. To talk about democracy and how to save it without knowing in somewhat concrete terms what we must save and why is merely to prattle more or less harmfully and to no purpose.

Democracy Defined

Consciously or unconsciously, what we mean by saving "democracy" is the preservation and perfection of the Christian view and practice as opposed to these false humanist and materialist views and practices which already have us in their grip, and elsewhere in the world are working out to their logical and devastating conclusions. However, it is not only the deliberate materialists and opportunists among us, the unconscious heirs and beneficiaries of this Christian view and practice, who need enlightenment. And the combined ignorance of even the most well-intentioned group talking about democracy will never achieve the wisdom necessary to keep it.

Bulwarks of Democracy

With this fundamental concept in mind, the N. C. W. C. Study Club Committee, in its honorable tradition of serving those who want to learn, talk and act, has planned a series of monthly articles for the coming "working" season to act as a basis for all manner of discussion. The general subject of the series is "Bulwarks of Democracy." "Bulwarks" has a nice, concrete sound. What are they?

To survey briefly the particular topics to be treated in the discussion series: The September issue of CATHOLIC ACTION will carry an article (for use by speakers, conversation clubs, etc.) during October on the subject of *Religion.* The article will be preceded by an account of an historical incident illustrating the Catholic contribution to the theory and practice of democracy in the field of religion; the second section of the article will be devoted to an exposition of what religion is, the facts of religion in this country, and why it is necessary to democracy; the third section will contain practical suggestions for action, by individuals, but particularly by groups. The same method of treatment will be applied to the remaining subjects in the following months: October (for use in November), *Education;* November (for use in December), *Freedom in Brotherhood,* i.e., the rights and duties of the individual in relation to government; December (for use in January), *The Family;* January (for use in February), *The Press;* February (for use in March), *Unity,* stressing particularly the function and value of organization; March (for use in April), *International Relations;* April (for use in May), *Social Justice.*

Talking It Over

After reading these articles, and we will want to read them, we will wish to talk them over and share them with others for the truth there is in them; because the desire and the need to share the truth is one of our most precious Christian heritages. How talk about them so that our ideas will be enriched, and so we will have that stimulus and moral support that comes of unity with others? There are many ways. The most important thing is to plan for a definite time when we can meet with others who are like-minded. There is the lecture followed by question and answer and discussion; the symposium; the round table; the study club; the conversation club, the radio and others.

Talking Back at Speeches

Large membership organizations will want to make the subject matters of these articles available to all their members. An answer to this, which need not at all be dull, is a lecture or speech each month, covering the whole article; or talks by three speakers each month covering, respectively, the three sections of the article. Because the audience will be thinking and wondering and shouldn't be thwarted, the talks should always be followed by discussion from the floor, whence often proceed some of the most valuable thoughts of such a meeting. If possible some course of action should be undertaken.

The Round Table and Panel

This type of discussion by a few for the benefit of a large group, though a little more difficult to carry through than the lecture or the symposium, pays rich dividends in interest and enthusiasm. It requires the skillful direction of the chairman, both in discussion, to make the points clear where they need clarification, and in directing questions to the four or five members of the round table who should each be prepared on some special phase of the subject. The best examples of this type of program are not rehearsed and they furnish excellent opportunities for development in spontaneous public speaking. A program of this sort can be followed by discussion from the floor. The

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HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

BISHOP REVERMAN, Superior Ordinary, Dies at Age of 63. . . . Centennial of Holy Cross Sisters Closes. . . . Oregon Free Textbook Law Becomes Effective. . . . Christian Brothers to Hold Educational Conference. . . . Survey Shows Lack of Education, Broken Homes as Crime Factors. . . . Building of Chapel at Nation's Oldest Seminary Begun. . . . Second Liturgical Week at St. Paul, Oct. 6-10. . . . Work Begun on 12 Chapels at Army Base. . . . C. of C. President, Non-Catholic, Distributes Prayer of St. Francis. . . . British Priest, on Radio, Discusses Catholic Reaction to Aid to Russia. . . .

UNITED Destiny of All Humans Made Clearer Each Day, Avers Pope. . . . International Bill of Rights Proposed in Report on 'America's Peace Aims.' . . . Inter-American Relations Subject of N. C. C. W. Rocky Mountain Session. . . . Documents Reveal Bitter Religious Persecution in East and West Poland. . . . Bishop Praises Glorious Record of Holy Cross Nuns of Their Centennial. . . . Cardinal Hayes Memorial High School, $3,000,000 Project, Opens Sept. 8. . . . Leadership of Americas for United World Urged by Peace Association. . . . N. C. C. S. Opens Center in Nation's Capital—News from Other Units. . . . Mexican Sinarchists Reply to Charge of 'Totalitarian Plot.' . . . Bishops' Pastoral Created Profound Impression in Reich, Zurich Advised. . . .

N. C. C. S. Field Supervisors Plan New Type Community Recreation Programs. . . . Ladies Catholic Benevolent Association Adds Support to National Defense Program. . . . Polish Bureau Reports Wholesale Arrest of Clergymen in Jugoslavia. . . . Catholic Women Pledge to Nation's Defense as C. D. of A. Meeting Closes. . .

ZEAL of Pilgrims Impressive as Ninth National Eucharistic Congress Closes. . . . Need for More Catholic Nurses Told by Bishop. . . . Mission Crusade Plans Radio Series to South and Central America. . . . Catholic Chaplains Ask Further Welfare Work in Penal Institutions. . . . Senator Andrew Jackson Houston, Catholic Convert, Dies. . . . Official Text of Pope's Address to Eucharistic Congress. . . . Governor Warns of Encroachments of Paganism, Irreligion. . . . 'Hoarding of Holiness' Deplored by Msgr. Ready in Eucharistic Congress Address. . . . Archbishop Spellman Calls Ten Commandments Real Peace Program. . . . Papal Delegate Terms Eastern Rites Providential Means for Return of Dissident Millions. . . .

CRISIS in Unemployment When Defense Program Subsides is Predicted. . . . English Bishops Withhold Comment on Anglo-Russian Collaboration in War. . . . Sister of 'Little Flower' Dies at Age of 78. . . . Pope Urges Women to Offer Prayers to Reawaken Charity. . . . Restrictions Grip Church in Occupied France, Belgium, Holland. . . . Cardinal Stresses Duty of Catholics to Work for New Social Order. . . . 'Mercy' Killing of Insane in Germany Charged in Secular Writer's Book. . . . Additions to Staff of Women's Division of N. C. C. S. Announced. . . . 7,000 at Field Mass Appeal to Sacred Heart for Peace. . . . Article Lauds Efforts of Bishops to Improve Condition of Workers. . . .

C. D. of A. Called to Staunch Support of Civil Authorities. . . . Episcopalian Organ Lauds Pope's Message. . . . Canal Zone Opening N. C. C. S. Center. . . . German Bishops Protest Oppression of Church in Published Statement. . . . Card. Hinsley Scores Hitler's Pose as Champion of Civilization. . . . Two New Auxiliary Bishops for Montreal. . . . Apostolic Delegate Sings Solemn Mass at Arlington Obsequies for Paderewski. . . . Sad Plight of Church in Lithuania Described by Priest-Refugees. . . . Secret Midnight Mass Said in Basements and Caves in Poland. . . . Text of Agreement Between Vatican and Spain Published. . . .

VATICAN Radio Station Announces One Weekly Broadcast to U. S. . . . Charitable Aid of Holy See Balked in Nazi-Occupied Poland. . . . French Catholic Editor Sent to Concentration Camp by Nazis. . . . New Streets in Rome Named for Famous Cardinals and Laymen. . . . Card. Dougherty Consecrates Twin Cities Basilica. . . . Purposes of Catholic Press Stated by Bishop Toolen. . . . Missionary Union of Clergy Told of Solace Pope Derives from Its Efforts. . . . Mission Crusaders Called to Fight Evils Left by 'Sinful Generation.' . . . Eight Appointed Vicar Delegates of Military Ordinariate.

Plans have been worked out whereby the Catholic men called to military service from a given area are sent the Catholic paper of that locality. This project has been undertaken on a diocesan scale in some quarters, and on a parochial scale in others. It already is reported to be productive of much good.

The Confraternity of Christian Doctrine

Half a Century of Service
More than a Half Million
A Campaign on Five Fronts

HALF A CENTURY OF SERVICE.—On July 18 the 11 times "Printed not published" revised Baltimore Catechism No. 2 was copyrighted and officially published. For more than six years the work was in progress. Thirty members of the Hierarchy and 100 additional theologians were active in this analytical and critical revision of a catechism used for about 50 years in most of the archdioceses and dioceses of the United States. Theologians worked in committee and separately, Catholic grade school teachers presented practical difficulties and suggested solutions, other specialists were selected to simplify the language. The Catechism was printed eight times and each time the text was revised.

Then, their Eminences, Cardinal O'Connel and Cardinal Dougherty and 125 Bishops authorized the sending of the revised text to the Sacred Congregation of the Council in Rome. After a year and a half this agency of the Holy See returned the text with recommended changes all of which were incorporated by the revisers. Three printings followed the return of the text from Rome. Each underwent changes.

The Number 2 Catechism contains 515 questions, 16 of which are found in Appendix I, Why I am a Catholic. A chapter on the virtues and their application to life and a section on Christian citizenship are other new features. It is a Catechism for pupils of 12 years and over as well as for adults.

The Baltimore Catechism No. 1 containing 214 questions and answers will soon be published. The answers to many of the questions have been shortened. A First Communion Catechism is in preparation. It will complete this series for elementary school pupils.

The objective of the revision was an accurate summary of Christian Doctrine and not the preparation of a religion course. Many Catholic publishers will issue graded series of religion texts with exercises, graphs and illustrations to develop the Catechism meaning. These series will be prepared by religion teachers of experience and training.

The revised Catechism is copyrighted by the Confraternity of Christian Doctrine. It is printed by the St. Anthony Guild Press, Paterson, N. J. The price is 10c.

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MORE THAN A HALF MILLION.—In 46 dioceses of the United States 544,041 public elementary school pupils were enrolled in school-year religious instruction classes in 1940-41. This represents more than a 20 per cent gain in attendance. The marked progress, however, is in the number of accredited and experienced teachers who instructed these students deprived of the privilege of a parochial school education. These more than a half million students were taught religious truths by 10,273 catechists. There were 1,480 priests, 618 seminarians, 4,964 Sisters and 5,211 members of the laity. Graded courses in religion were followed in many dioceses. Reports are that almost immediately there was a marked increase in attendance at the Holy Sacrifice of the Mass and at other religious devotions. All of the courses followed stressed the daily practice of religion.

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VACATIONING WITH PROFIT.—Reports received at the Bureau of the Confraternity announce great gains in attendance at religious vacation schools this year. The vacation school as an educational agency is well out of its swaddling clothes. It is perhaps the best developed of all Confraternity objectives. The reason reveals itself when we turn back the pages a decade and find a young priest dedicating the 1931 edition of the Religious Vacation School Manual—and this was the second edition—to:

"The Leader who has inspired his followers with confidence and directed them with judgment; the Shepherd of Souls, whom His Holiness Pope Pius XI has elevated to the Episcopacy as the Rt. Rev. Bishop of Great Falls, this 1931 edition of the Religious Vacation School Manual is affectionately dedicated by the Committee on Revision. (Signed) Rev. Leon A. McNeill, Editor."

Time marches on and in 1941 the records show that Bishop O'Hara, now of Kansas City, and Father McNeill, still of Wichita, have "inspired followers with confidence and directed them with judgment" through the years that intervened. *A School-Year Religious Instruction Manual* now offers courses of study for nine months of the year and is complemented by its forerunner the *Vacation School Manual.* Father McNeill is general chairman of the priest chairmen who are completing a new series of teacher-outlines.

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A RELIGION MANUAL FOR RELEASED AND LEISURE TIME.—Much painstaking labor has been expended by the School-Year-Religious-Instruction Manual chairmen and their committee members. Teachers who have used the Manuals of previous years will recognize many simplifications which make for greater clearness. The important gain is the closer correlation of sacred story, doctrine and the listing of the catechism questions for each lesson. Suggestions for simple instructions as to the meaning of the liturgical seasons and the pupil's participation in them follows each course. Each booklet of the series contains lists of teachers texts, references and visual aids, of pupil's catechisms, Mass books, Missals, additional pupil's texts, library favorites of the past and the present, catechism games and puzzles. Except for one book of games all of the more than 500 texts and references listed are religious. All are classified and annotated.

Part I of the series outlines courses for Grades I and II. The first year introduces the child to the study of religion and gives him a knowledge and memorization of some of his prayers and a few hymns; develops simple religious practices, and begins preparation for First Holy Communion. In the second year the pupil gains a minimum knowledge of the sacraments in general with emphasis on Penance and first Holy Communion.

Part II of the series covers Grades III through V, devoting a year to the Creed, Commandments and Sacraments respectively. In Grades VI through VIII, the content of the Catechism is again covered giving a fuller treatment of the Creed, Commandments and Sacraments.

At the beginning of each course the teacher will find indicated the year's study, the texts suggested for teacher and student. A carefully prepared *Introduction* deserves thoughtful study by the catechist. These three Manuals will be available in September. The price of each will be 10c. Orders may be sent direct to the printer: St. Anthony's Guild, Paterson, N. J.

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The 1941 Women's Industrial Institute

TWENTY-ONE young women registered to take the summer school course at the annual Institute on Industry, which has been conducted, for the past five years, at the National Catholic School of Social Service, by the National Council of Catholic Women and the N. C. W. C. Social Action Department.

They gave up their vacations—their hard earned rest—to come to Washington by bus, by car, by train, by whatever way was possible, from towns in Ohio, Michigan and New York in order to attend.

They were normal, fun-loving girls; their average age was 22; their eyes were solemn; their voices serious; their minds directed with unswerving application to the problems facing them always, and the solutions they were seeking.

What prompted their coming? They had been hearing about the Institute from members of the Diocesan Council of Catholic Women, from Industrial Committees at work in the dioceses. The A. C. T. U. which has also been much interested in the Institute and has encouraged its members to attend, a Y. W. C. A. secretary, and here and there, priests acquainted with the work accomplished, have furnished a student or two.

Who finances the Institute? Obviously among the girls in attendance the expense of a trip to Washington and maintenance during their stay would have been prohibitive.

Labor Interests' Cooperation

Each year, the Institute has been in session, a number of scholarships covering full expense were provided by labor men—men who are leaders and holding office in their unions. They have recognized from the beginning the advantages of the training given and have generously contributed a share of the expense. Not one who was appealed to—Catholic or non-Catholic—refused assistance.

The Cleveland and Toledo councils of Catholic Women have been particularly active in promoting interest in this activity and have furnished a good percentage of the scholarships. Out of 21 young women enrolled, nine came from the state of Ohio.

Justine L'Esperance, chairman of the Industrial Committee of the Detroit Archdiocesan Council of Catholic Women, a former Marygrove College graduate, has for three years with the assistance of Marygrove students and their mothers raised funds to help maintain the Institute.

The Catholic Daughters of America through Miss Mary Duffy, supreme regent, have supplied a scholarship each year and will continue to do so.

It goes without saying that those who have assisted so substantially realize the need for training among the workers to fit them to meet some of the practical problems confronting them in the present complex industrial world.

The program of the Institute was arranged to meet the needs of those in attendance. A picked staff of instructors presented both the moral and economic aspects of problems confronting the workers today: the history of the Labor Movement; wages, income and prices, social legislation, including a clear explanation of such laws as the National Labor Relations Act; the Fair Labor Standards Act and Social Security; industrial disputes—their cause and solution; parliamentary law and public speaking.

The presentation of the subject was followed by discussion, questions and a consideration of the effect upon the worker and her group and on all others related to economic groups.

Madame Perkins, Guest Speaker

To supplement the theoretical work of the staff both in the moral and economic sphere, guest speakers were introduced. Among them were women outstanding in their devotion to women workers. Madame Frances Perkins, U. S. Secretary of Labor, came to the school and not only addressed the students but dined with them—and to dine with a member of the President's Cabinet was an occasion to be remembered. Regular instructors were Rev. R. A. McGowan and Rev. John M. Hayes, of the Social Action Department of the National Catholic Welfare Conference; Sister Vincent Ferrer, O.P., of Rosary College, River Forest, Ill.; Dr. George Brown, Catholic University of America; and Miss Linna E. Bresette, organizer and director of the Institute. Others identified with the work were Dr. Lucian Lauerman, director of the National Catholic School of Social Service; Miss Agnes G. Regan, assistant director; Miss Margaret Lynch, executive secretary, National Council of Catholic Women; and Dr. Elizabeth Morrissey, College of Notre Dame of Maryland.

High lights in the program were the students' visits to the Women's and the Children's Bureaus of the U. S. Department of Labor and their meeting with the directors—Miss Mary Anderson and Miss Katherine Lenroot; their sightseeing trip around beautiful Washington; their visits to Mount Vernon and Arlington; a picnic on the beautiful spacious grounds of the Service School; and not least in importance the visit with the Latin American Social Service School directors at a luncheon given in their honor at the Service School.

The young women students heard the social program of the Church. They discussed with their teachers their own problems and considered them in the light of that teaching. They expressed themselves in no uncertain terms about various and sundry problems and the benefits they should derive from the Institute.

Students Evidence Knowledge of Encyclicals

Nine of the young women enrolled were members of labor unions—some C. I. O.—some A. F. L. There were no squabbles among them. Ronnie and Rita and Genevieve and Dotty were all agreed there should be more unity in the Labor Movement. They were strong for organization. When one of their number suggested she was not interested in labor unions, her education was immediately undertaken by the nine who were members. Others who did not belong to unions wanted to know what good they were and whether workers had any responsibility in joining them. The unions were vigorously defended by the members who were not slow to point out the statements of Pope Leo and Pope Pius about workingmen's organizations. To their credit, it must be said they knew not only their unions but they knew their encyclicals.

These working girls—young and eager and interested—saw the weaknesses in their unions and felt the responsibility of taking steps to correct them.

The Institute is still in the experimental stage but so encouraged are the sponsors that it bids fair to become a permanent institution.

N. C. C. W. Making Vital Contribution to Church's Apostolate

In sponsoring the Institute, the National Council of Catholic Women is making a vital contribution to the work of winning laboring classes to Christ and His Church. Each young woman participating becomes, in the words of Pius XI, "a militant leader of Catholic Action and properly prepared and armed will be the first and immediate apostles to their fellow workers."

They will carry this knowledge into their groups. They will fight for a better world and others will join their crusade.—Linna E. Bresette.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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Assistant General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Catholic Women Urged by Msgr. Ready To Serve Church and State

OBSERVING that "in establishing the National Council of Catholic Women the Bishops have challenged the zeal and courage of Catholic women to serve unselfishly the great needs of the Church and the State," the Rt. Rev. Msgr. Michael J. Ready, in his sermon at the Solemn Pontifical Mass opening the Rocky Mountain Regional Conference of the National Council of Catholic Women, urged Catholic women to stand in unity against those who would secularize American society.

The program of the N. C. C. W., he said, "offers a ready means of spending for the spiritual defense of society the great treasures of effective holiness." The Council's work, he continued, "is a tribute to the sacrifices and the devotion of millions of women who recognize that victory can be gained only by the strength of Catholic unity."

"We view with the utmost horror," Monsignor Ready said, "the awful tragedies afflicting the Church in what were known as great Catholic countries. Your sisters in the Faith have marked the savagery of Nazism and Communism imprison the Church, destroy the stability of homes, and deny parental rights in the education of children. They understand the full meaning of godlessness.

"These are not ordinary days in which we might meet and discuss academically our obligations to the Church and the State. These are days of crisis. In many nations today the Church of Christ is manacled and catacombed by cruel tyrants. The State has been made an instrument of vicious power by mad despots. Here in this nation, thank God, the Church is free to carry on her mission for the ennobling and sanctification of society. Here in our country, thank God, we have a government conscious of its responsibilities to protect the freedoms and the dignity of the citizen. But the Church and the State need loyal defenders. Both look to the sacrifice of noble women not only for preserving but also for advancing the cherished institutions which make life holy and blessed. Victory follows the valiant. Our strength stands invincible in unity."

Further reports of this important conference will appear in CATHOLIC ACTION next month.

Bishop Reverman, of Superior, Dead at Age of 63

MOST REV. THEODORE H. REVERMAN, fourth Bishop of the Diocese of Superior, Wis., died of a heart attack on the evening of July 17. He was laid to rest among his flock in Calvary Cemetery on July 22, following a Solemn Pontifical Mass of Requiem in the Cathedral of Christ the King, celebrated by the Most Rev. Moses E. Kiley, Archbishop of Milwaukee. In accordance with Bishop Reverman's expressed wish, no sermon was preached.

Noted as an educator and administrator, Bishop Reverman had a distinguished career in the Church. The five absolutions after the Funeral Mass were pronounced by Archbishop Kiley and by Most Rev. John A. Floersh, Archbishop of Louisville, Bishop Reverman's native city; Most Rev. Joseph G. Pinten, retired Bishop of Grand Rapids, who was Bishop of Superior from 1922 to 1926; Most Rev. Thomas A. Welch, Bishop of Duluth, and Most Rev. William R. Griffin, Auxiliary Bishop of La Crosse. Other dignitares at the services included eight Bishops, two Abbots, and 125 priests from Superior and other Dioceses.

The Rt. Rev. Msgr. Charles J. Weber, Vicar General, has been named administrator of the Diocese.

N. C. C. S. Women's Division To Attend Defense Institute

AN "Institute for National Defense" for staff members of the Women's Division of the National Catholic Community Service will be held from August 23 to September 9 at the National Catholic School of Social Service in Washington. Its purpose will be to train center directors for industrial defense areas. There will be lectures on Catholic social principles, community organization, group work techniques, recruiting and placement of volunteers, and public relations policies and methods.

Miss Dorothea F. Sullivan, national adviser on professional work for Girl Scouts, Inc., has been appointed group work instructor at the National Catholic School of Social Service, the Rev. Lucian L. Lauerman, director of the

Two Recent Addresses of Apostolic Delegate Published by N. C. W. C.

A DE LUXE pamphlet printing of two recent Addresses by His Excellency, Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has just been made available by the N. C. W. C. Publication Office.

The 30-page pamphlet contains the address entitled "Christ Glorified in the Sacrifice of the Priest" delivered at the Ninth National Eucharistic Congress, St. Paul, Minn., June 24, 1941, and the address entitled "One Holy Eucharist in Catholic Rites" delivered at the Church of St. Nicholas, Chicago, Ill., June 29, 1941, at the First Eucharistic Congress of the Eastern Rites. The cover page bears the Delegate's Coat of Arms and his archiepiscopal motto, "VIGILAT NEC FATISCIT." A telling notation from His Excellency's St. Paul address appears on the title page of this issue of CATHOLIC ACTION.

Despite its excellent format and printing technique, the pamphlet has been priced by the N. C. W. C. Publication Office at 10 cents per copy, postage extra. Popular demand for the pamphlet, especially from the clergy, has already made necessary a large second printing.

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school, announced. Father Lauerman said that Miss Sullivan would continue the school's present policy of supervising students in centers and would also direct student activities in U. S. O. clubs operated by the National Catholic Community Service.

The Rev. L. J. FitzSimon New Bishop of Amarillo

RESIGNATION of the Rev. Laurence J. FitzSimon, chancellor of the Archdiocese of San Antonio, as Bishop of Amarillo, Tex., is announced in word from Vatican City to the Apostolic Delegation in Washington. Bishop-elect FitzSimon succeeds to the See left vacant by the elevation of the Most Rev. Robert E. Lucey to the Archbishopric of San Antonio on January 27 of this year.

Bishop-designate FitzSimon was born in San Antonio on January 31, 1895. Following his graduation from St. Anthony's College in San Antonio he made his theological studies at the North American College in Rome and at St. Meinrad Seminary in Indiana. He was ordained by the late Bishop Joseph Chartrand at St. Meinrad in 1921 and served as missionary and pastor at various places in Texas before becoming chancellor of the Archdiocese in 1932. He served in the Navy during the war and is widely known for his activity in civic affairs.

Bishops' Relief Committee Gives $5,000 to Aid Suffering Chinese

THE Bishops' Relief Committee last month presented $5,000 to the American Red Cross to be used in the relief of suffering in war-torn China.

The Bishops' Committee is composed of the members of the Administrative Board of the National Catholic Welfare Conference, with the Most Rev. Edward Mooney, Archbishop of Detroit, as chairman, and coordinates the various relief activities of the American Hierarchy. The presentation was made to Chairman Norman H. Davis, of the American Red Cross, through the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C.

This latest addition to the already large contributions made by American Catholics to Chinese relief comes at a time when Red Cross officials declare the needs in China to be "critical," and to be aggravated by malarial conditions "of growing intensity."

Dr. Schmiedeler Traces Church's Influence On Marriage and Family in Formative Era

TRACING the history of the family through the early centuries and the effects on it of the corrupt life of the Roman Empire and the barbarian invasion, Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, N. C. W. C., speaking at the Second New England Conference on Tomorrow's Children, outlined the influence of the Church in rebuilding the family life of the period in western civilization from 500 to 1000 A. D.

"The Church," he said, "built upon the natural. She made use of all the good that came through the light of reason, the traditions of the past, and the voice of conscience. She sought to restore marriage to its primitive sanctity. But she did more. She lifted the married life of Christians to a supernatural level, clothing it with the dignity of a Sacrament. She made it one of the great channels through which the human race was to draw upon the graces of the Redemption, through which man and wife were to receive special strengthening graces to enable them to discharge faithfully and conscientiously the serious obligations and responsibilities they assumed in the married state. More still, she consistently recalled the words of St. Paul, that the union of husband and wife was a symbol of the union of Christ and His Church, and that in harmony with this doctrine husbands were to love their wives even as Christ loved His Church."

Second Annual Conference of Diocesan Youth Directors Scheduled for Detroit

THE second Annual Conference of the Diocesan Youth Directors will meet at the Sacred Heart Seminary in Detroit, Michigan, from August 25 to 28. Most Reverend John A. Duffy, Bishop of Buffalo and episcopal chairman of the N. C. W. C. Youth Department, has issued invitations to all diocesan youth directors to attend.

Among the distinguished prelates expected to address the diocesan youth directors are His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States; Most Rev. Edward Mooney, Archbishop of Detroit; Bishop Duffy, Buffalo; Most Rev. Richard O. Gerow, Bishop of Natchez; Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa; Most Rev. Aloisius J. Muench, Bishop of Fargo; Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago; Most Rev. Emmet M. Walsh, Bishop of Charleston; and Most Rev. James E. Kearney, Bishop of Rochester.

241 Inter-American Scholarships Offered by 144 Catholic Colleges

A TOTAL of 132 inter-American scholarships were awarded this school year and 109 new scholarships will be offered next year by the 144 Catholic institutions of higher learning in the United States responding to a survey made by the Catholic Bureau of Inter-American Collaboration. These figures are included in a bulletin just compiled and published by the bureau, which is part of the N. C. W. C. Education Department.

Sidelights on Social Action

Contributed by the N. C. W. C. Department of Social Action

INDUSTRY

THIRTY MILLION JOBLESS?—There are probably only about six million unemployed in the country today. That includes some 1,700,000 (the figure for March) working under W. P. A. at an average of $56.00 a month; some receive less than half that amount. A few days ago Representative Sheridan Downey of California predicted that the figure might be multiplied by five when war production ceases. His argument emphasized the technical improvements and the advance of machinery that are occurring under the impetus of defense manufacturing. Possibly his estimate of thirty million is too high. We may not see more than twenty million jobless when peace returns. The number may be as low as fifteen million. Think of what even that smallest number will mean—another internal crisis for a nation already winded by past depression, mountainous debt, and group dissension. Think of what unemployment means to the six million at present jobless. It means in nearly every case a distorted existence, a dull agony, to its immediate victims and most frequently to their families. Among the fruits of economic disorder unemployment is the most bitter. Hardly more tasteful is the lot of the millions of families whose breadwinner can provide less than $1,000 a year to propel them along the American way.

LEAVE IT TO UNCLE SAM.—What can be done about it? A few people are looking for the best answer to that question—the right answer. Most Americans are leaving the answer to their great big Uncle.

Under such circumstances there is nothing for the Federal Government to do but grow and grow, taking on more and more responsibilities. There is no one else and no other organization to take on the job. Better that it be half-done than not done at all.

And so the special Congressional Committee studying the three million or more chronic migratory workers and their misery pointed out that twenty or more Federal agencies are concerned with these same migratory workers. Yet the latter thus far have not been lifted out of their misery.

WE, THE PEOPLE, MUST HELP.—Governments alone, no matter how enlightened and well intentioned, cannot achieve full employment, maximum production, and just distribution of the proceeds to the 130,000,000 individuals who depend upon the national economy for their material welfare.

Who can then? The people themselves, functionally grouped and organized, utilizing governmental assistance could in the course of time master the many problems involved reasonably well.

SHADOW OF DEMOCRACY.—Some dim appreciation of this possibility shows itself in the plan for industry councils just come forth from the O. P. M.

Many months ago Mr. Philip Murray, President of the C. I. O., proposed that the Government form industry councils. The announced program bears some resemblance to Mr. Murray's proposal. There are, however, two serious defects in the O. P. M.'s set-up.

The first is that labor and management will be kept quite separate in forming the councils. There is to be a committee made up of employers and another made up of union representatives in each defense industry. Whether the twain shall ever meet seems dubious at the present writing. Whatever they have to contribute must take the shape of separate offerings. They shall not work as a team. They shall not exchange ideas, pool information and intelligence, correct one another's errors and misunderstandings, be brought closer together in pursuit of common objectives.

The other major criticism against the councils as outlined is that they shall have too little to say and too little to do. In fact they shall be so hamstrung by restrictions that their usefulness may be negligible. The industrialists shall presumably supply information when asked for it. This may include data on capacity for production and suggestions for allotting orders and relieving bottle-necks. The labor councils apparently will try to keep the peace and suggest ways of meeting any labor shortages that occur.

GOVERNMENT HOLDS THE REINS.—It looks as though, on the basis of past experience, the Federal Government is loathe to trust either group. Perhaps the Department of Justice fears that any close association of corporation heads in planning the future will result in a trimming for John Public. For other reasons there is a reluctance to accord any real power, prestige, and responsibility to the labor organizations in the defense industries.

WHY SUCH FEARS?—Disappointing as is this attitude, it is quite understandable in the light of our traditions, whether of government, of business, or of labor. It means simply that at this point we have run smack up against individualism as most Americans have learned it at their mother's knee or at their first place of employment. We have so far neglected to love and labor for the common good that the watch dogs of our law can't even conceive of a union of employers or employes devoting themselves honestly to such an end.

A DEFECT OF THE SPIRIT.—If then, we can derive some encouragement from the establishment of these industry-wide councils (they provide a framework for future filling-in), we can also learn from the event how far we have yet to travel toward acceptance of the occupational group idea. It will take a lot of persuasion to induce the Government to gamble a little on the good will and good sense of organized employers and wage earners, to throw them together and give them room to run. On the other hand, the gamble might be just that and nothing more, with prohibitive odds, unless the flame of social charity—call it what you will—be kindled and made to spread on all levels and among all groups. The sparks of war-time patriotism are a good substitute but without fuel will in time go out. What are we Catholics, who seldom neglect to boast of our spiritual leadership, doing to fan devotion to the common good, i. e., to the common man, to all men, jobless and semi-destitute included? What are you doing, in your family, your office, your union, your Chamber of Commerce, your parish society? The study-club and forum season will be opening in another month or so. But it is always open season for private conversions to reason, justice, and charity on the economic side.

PEACE

AFTER THE WAR IS OVER?—Is a question to the answer of which many people are giving serious thought at this time. It is also a question that apparently many of Americans are resolutely avoiding.

What, these latter variants of the ostrich family fearfully ask themselves, as though thinking about peace for the world would bring on war for themselves, is the use of wasting time on something the outcome of which only God knows? And why, one might ask these optimists, did God bestow the rational faculty upon creatures who hold it in such little esteem? About the war, they may be sure that in God's providence it will one day be over and that the foolish of this generation will then be in the unhappy spot of not only suffering through post-war difficulties but of looking forward to another war without having the satisfaction of having done anything to prevent it.

But, an ostrich perks up his head to say, suppose the Nazis win, where will all the theories on the perfect world be then? And of course, an ostrich *can* be right. If the Nazis win, there won't be much that anybody but the Nazis can do for a long time, and we may honestly assume that we won't like what the Nazis will do. However, a great many people are staking their lives, faith and fortunes on the fighting chance that the Nazis won't win, and that the peoples of the world will have an opportunity to work out an order of justice and peace on their own. The fortunate inhabitants of the United States who do not have to do their thinking between bombings, may examine their national conscience, confess their share of responsibility in the world disorder, revolution and war, and make a firm purpose of amendment by thinking out how these evils may be avoided in the future and how we may help.

AMERICA'S PEACE AIMS.—Many groups in the United States are now trying to devise workable and just plans for international life when the war can end. Committees of the Catholic Association for International Peace, an organization of experts in international relations, have just issued a report entitled "America's Peace Aims," which is a noteworthy attempt to do just that. This report calls for "leadership by the United States and all the Americas for a United Europe, a united world and a new and better era." The report, which is based on Pope Pius XII's "Five Conditions of a Just Peace," holds that American leadership for a just peace should be given at a time when the Nazis are not being victorious but before the war has gone on so long as to fill Europe and the world with mentally sick people. "Peace must be planned," the report says, and it rejects the idea that a victory by the British-American "quasi-alliance" will automatically ensure a peace based on justice and charity.

FOR THOSE WHO HATE WAR.—The reasons for American responsibility, European disunity and the need of European and world unity from both the point of view of economic and political organization, are outlined with care in this report, to which is appended explanatory and illustrative articles, including several projected forms of European and world organization. An article elsewhere in CATHOLIC ACTION describes the report more fully. The pamphlet is a *must* for every Catholic who hates war—and if there are any who do not, they are mislabeled. If you're looking for discussion material for those study club evenings this winter; or if you want to stage a round table that will bring out the town, base it on this pamphlet. And look for further studies from the Committees of the Peace Association on aspects of the peace we all hope for.

CITIZENSHIP

COMING OF AGE PARTIES.—The human race, by and large, has the very nice habit of rejoicing with those who are near to them when there is cause to rejoice. On momentous occasions, like christenings, marriages, graduations and birthdays the new status of the individual is emphasized and confirmed both in his eyes and in that of the public by the presence of his friends. To become a citizen of the United States is undoubtedly a cause for celebration, especially in these times when to be a citizen of many unhappy countries is to be a species of slave. Yet most of our young people slip into the full status of citizenship with no recognition or welcome on the part of their elders—save perhaps for a few astute politicians—and with no immediate quickening of their sense of responsibility, privilege and power unless a national election happens to be imminent. But to be twenty-one and a citizen means more than the possibility of a low draft number and the unnoticed thrill of punching a voting machine for the first time. Naturalized citizens, because they have been working so hard and so pointedly, are much more conscious of their new position and all that it entails, and when citizenship is conferred on them, the citizenship classes in which they studied usually provide exercises and entertainment which will impress the occasion upon their own and their friends memories. Why not some similar celebrations for our young peers to the manor born?

COMMUNITY CITIZENSHIP.—And the preparation of young people for participation in adult community life is a prelude to which civic clubs might devote themselves with much reward. The problems of local government are frequently of less concern and knowledge to full-fledged citizens than, say, the economic life of Soviet Russia. In Wisconsin a systematic and lively way of interesting young people in their own community problems has been devised by the State University Extension Service. This includes the establishment of round tables on public administration in which young people may consider how far the older voters have brought the government, and what action and problems they as new voters must cope with locally. Citizenship Committees are formed in each voting unit which consist of both young people (under twenty-five) and of adults representing various community activities. Forums, and all types of discussion, including debates on the most important current problem for the community to tackle, straw votes and elections are all made use of. The ideas are not patented, and the example is one that all good patriot organizations can consider following.

Former N. C. W. C. Education Executive Named Adviser on Production of Biblical Films

APPOINTMENT of Prof. Charles N. Lischka, of the Department of Education of Loyola University, as Catholic technical adviser to Foundation Films, Inc., which is now engaged in the production of 24 biblical pictures, was made here last week by Richard Pearsall, president of the company.

Mr. Lischka, formerly associated with the Department of Education of the National Catholic Welfare Conference and a former instructor at Georgetown University, recently resigned from the Association of Motion Picture Producers and Distributors of America where for eight years he was assistant to Joseph I. Breen in the Production Code Administration.

Foundation Films, which has for its slogan "Religion the Foundation of Civilization," was organized this year to produce religious films and has taken over the film "The Saviour is Born," the first 16 mm film in sound and color dealing with a religious subject.

Interests of Our Catholic Youth

A Contribution of the N. C. W. C. Youth Department

V. An Introduction to Catholic Action: *By Rev. William Ferree, S.M.*

THE accompanying article is the fifth of a series published in the "Youth" section of CATHOLIC ACTION. *The author, well-known in the United States and abroad for his leadership in the Pax Romana movement, is especially well qualified to discuss Catholic Action from the viewpoint and interests of youth.*

It is important to note that in almost every country the development of Catholic Action in the strict sense has begun with the youth groups. It is there also that the greatest interest is being manifest in the United States as the movement gathers strength. This is as it should be, as was indicated by Pope Pius XI in his first encyclical, Ubi Arcano Dei, in which he "promulgated" Catholic Action to the whole Catholic world. It is important to notice, however, that in the accepted language of Catholic Action, "Youth" embraces the age group 16 to 28 *or* 30. *The groups below* 16 *are regarded as preparatory to Catholic Action. This fact will explain the freedom with which more difficult phases of Catholic Action theory are included in an exposition intended primarily for youth groups.*

Responsibility of the Laymen—Authority of the Hierarchy

This brings us immediately to the question of lay responsibility which is so important in any understandng of Catholic Action. Since this mission of setting up a Christian social order is directly the work of laymen, it is they, and only they, who have the direct responsibility of bringing it about. The clergy—more specifically the Hierarchy—have the authority, as part of their apostolate, to declare whether a given social institution is, or is not, conformable to Christian principles; and to direct that it be reformed if it is un-Christian. But the actual *work* of social reform or of social construction rests entirely on the responsibility of the laymen. It is precisely when they exercise this responsibility *in a way deliberately calculated to render more effective the authority of the Hierarchy*, that they can truly be said to participate in this aspect also of the latter's apostolate and it is in this sense that their *responsibility* becomes a part of Catholic Action theory, although the actual work which they do in the temporal order lies *outside* Catholic Action.

Danger!

It is almost dangerous to speak of "responsibility of the the laity under the authority of the Hierarchy" without further explanation and examples, for obviously there is room for serious misunderstanding on both the limits and the interrelations of this authority and of this responsibility; and misunderstanding here is dynamite. But we must leave aside such explanations because of the limitations of space imposed upon this study. Let it be sufficient to warn once more that this is no place for hysterics—what is really needed is study.

Responsibility in and to One's Own "Natural Medium" of Life

This personal responsibility has a corollary which is one of the most publicized features of Catholic Action. Since this participation in the apostolate is thus a matter of personal responsibility, it must be exercised in the ordinary field of one's personal responsibility; that is to say, in one's regular daily life, with its family, professional, and civic tasks and duties. This is the meaning of the famous responsibility "to one's own milieu." This French word "milieu" is sometimes translated in English by "surroundings—environment—one's own place," but none of these words is satisfactory. The real translation is "medium" in such a sentence as this: "Air is the *medium* in which we live, whereas water is the medium of the fish." Notice that it thus means much more than mere surroundings: the air as our "natural medium" not only surrounds us, but penetrates us, supports our very life; so that without it that life would be impossible. The idea is that our lives, since we are social beings, are inextricably bound up with one another, so that we would possess no fully human life in complete isolation, and our life is always strongly influenced by the lives of those with whom we are constantly associated.

Thus each one's personal responsibility extends beyond his own life to the lives of those with whom his own existence is intimately bound up. Workers are responsible for the christianization of the working class, professional men are responsible for christianization of the professions, students and professors are responsible for the christianization of the universities, etc. We will come back to this point later, when we discuss the organization of Catholic Action; but for the moment it will suffice to say that this responsibility to each one's own "natural medium" of life is one of the most fruitful and profound ideas of Catholic Action.

Intense Personal Formation

Personal responsibility has still another corollary, and that is *intense personal formation.* It is really a serious defect that in such a general outline as this, we cannot give full attention to this question of personal formation. The only excuse is that this is not a complete and practical outline, but only a brief exposition of the theory of Catholic Action. It will be evident at once that without this intense personal formation, all the fine theories in the world have no practical value.

Spiritual First—Professional, Civic, etc., Also:

It should be further evident that this personal formation must, above all, embrace the spiritual life since Catholic Action is, in its nature, a spiritual work. In addition, it must prepare the one who engages in Catholic Action for his work in his family life, in his professional life, and in his civic life. This point is so important that you will find that many people who attempt to explain Catholic Action seem almost to limit themselves entirely to this question of personal formation. It is really a mistake so to limit Catholic Action, but it is not a mistake to say that *personal formation can never be emphasized enough in Catholic Action.*

The Method of Responsibility—"Observe, Judge, Act"

This personal formation can never be a matter of mere instruction and information: its task at all times is to awaken and engage the sense of personal responsibility in the Christianization of one's own "natural medium" of life. Now off-hand one would be tempted to say that the easiest thing in the world would be to gear one's responsibility closely to the problems of one's *own* daily life, since those problems should be the most obvious and pressing of all. As a matter of fact, they are nothing of the sort: the same trick of human nature that makes it so much easier to see others faults than one's own, is a standing temptation to work on every one else's problems except one's own. How many exemplary people there are who have constituted themselves apostolic crusaders to the world at large, and who completely neglect the black sheep in their own family! And what about the doctor who will lecture to workers on Communism at the drop of a hat, but is not disturbed by the mounting paganism of sterilization, euthanasia, and birth-control clinics within his own profession? Or the worker whose only preoccupation is to reform the capitalists, who in their turn live and breathe only to protect the workers from Communism and anarchy? It would be funny if it were not so tragic: nobody sweeping before his own door because everybody is out leading or joining a crusade to keep the city clean!

Catholic Action has had to develop a special technique to get the problems of one's own "natural medium" of life out into the open and attach responsibility to them. It is called the "Inquiry Method" and consists of three successive steps of common action in small groups or cells: *Observe, Judge, Act.* It is the first two of these steps which have for their purpose to fix responsibility; the third step will be considered later. This method is so profound and difficult to grasp completely that it deserves a whole series of studies similar to this one, all to itself; but our purpose in this "Introduction to Catholic Action" is simply to point out the important things, not to explain them.

Danger Again—Great Danger!

As a final remark in this section on Catholic Action as a *work* of the laity, it is in place to warn against the dangers that are likely to arise. Catholic Action is not well received in many quarters because too many laymen have seized on it as their justification for many organized activities which have nothing to do with Catholic Action, or may even be positively dangerous to the Church. This comes about by an unbalanced insistence in these men's minds on this *single* first point that Catholic Action is the work of the laity, with perhaps also some attention to the second point, that it is an apostolate; but with *no attention at all* to the final *two* essential points which we are to examine: that it is organized in a definite official way and that it is under the direct authority of the Hierarchy. There are cases on record where laymen have even refused to obey a direct order of ecclestiastical authority on the ground that what they were doing was Catholic Action and within their rights as laymen. Evidently such an attitude is against the very definition of Catholic Action, and those who take it are working in the most effective way possible to destroy Catholic Action.

The Second Great Characteristic of Catholic Action: It is an Apostolate

We now come to the second great characteristic of Catholic Action: the fact that it is an apostolate. To go back once more to the definition, it is the "Participation of the laity in the Apostolate of the Hierarchy." It is essentially, dynamically an apostolate, carried on by the Christian laity.

Old as Christendom

We might notice immediately that in this essential aspect Catholic Action is nothing new, but has existed from the very beginning of the Church. It is as old as the idea *Christianus alter Christus*: "The Christian is another Christ." When by baptism and the other sacraments of the Church we are incorporated into the Mystical Body of Christ, our life, so to say, takes on the same purpose that Christ's life had on earth. We live His life in the life of grace, and to a certain extent we live it for the same purpose. Now what was Christ's purpose in His Incarnation and in His life on earth? It was the salvation of mankind. So every Christian, by the very fact that he *is* a Christian and leads the life of Christ, has as the purpose of that life the salvation of mankind as well as his own salvation. It must be admitted, however, that this has not always been fully realized by Christians, and that especially in modern times Catholics have been manoeuvred by a triumphant secularism into a passive and defensive attitude which is anything but apostolic and dynamic.

Digression: Why are Communists Revolutionary?

We might draw a little parallel. Suppose we heard someone exclaiming in great astonishment over the fact that a number of Communists were agitating for revolution. Would we not simply ask such a person what in the world he expects from Communists; since it is quite evident that people become Communists only for that purpose, and we would be surprised only if they did *not* agitate for revolution. Now it is no great compliment to our understanding of what Christianity means that we can conceive it as something which is not apostolic in exactly as vigorous and essential a way as communism is revolutionary. Just as it is hard to explain why a man should become a Communist if he is not interested in revolution, so it is hard, even impossible, to understand why a man should become a Christian if he is not interested in the apostolate. Why else in fact should he become "another Christ"?

The Apostolate Is a Complicated Business

Now this apostolate is somewhat more difficult and more complicated than most people give it credit for being. We might penetrate its complexity in a summary sort of way by breaking it down into three degrees or stages.

The First Stage: This Is Elementary

The first one is the *apostolate of conversion* which we all understand, and to which, unfortunately, most of us limit the meaning of the word "apostolate." It means getting someone else who is not a Christian, or has ceased to live up to his Faith, to become a Christian or to return to the Church.

Something Harder—the Second Stage

But there is still something to do after conversion, and this brings us to the second stage of the apostolate—the *apostolate of personal perfection*, whether of one's self or of those with whom he lives. And here we return once more by another route to that question of intense personal formation which is the most necessary thing in Catholic Action and which cannot be emphasized enough. It will be seen immediately that in comparison with this stage, the first stage (the apostolate of conversion) is only a *beginning* which, if allowed to stop there, is practically fruitless; for it will have no depth and solidity. Both new converts and those who are already Catholics must be given that sense of personal responsibility for Christianity in their own lives and in their "natural medium" of which we have already spoken; and this engaging of Christian responsibility is in itself a *real* apostolate of Christian perfection.

More Complicated Still: Third Stage:

But even this second stage of Christian perfection is not the whole story, it touches directly only the individual conscience and individual perfection. There is still the great field—much more complex, much more difficult to work in—of the Christian social order; of the building up of social morality; of *forming the conscience, so to say of society.* It is this third stage which contains some of the greatest difficulties in the *understanding* of Catholic Action (as distinguished from the great difficulties of *practice* in the second) for it is the place where the distinction between temporal and the spiritual is most difficult to grasp. Since we cannot take time for real explanations now, we might play with words a bit and say that in so far as it is a question of social morality, it is spiritual; but in so far as it is a question of social *order,* it is temporal.

Caution, Please!

This, of course, is not very clear but what is clear enough is that the theorists of Catholic Action are very cautious about their approach to this third stage. The ordinary way of explaining it is to say that a Christian social order is not *included in* Catholic Action, but is the *effect of* Catholic Action. It will suffice for our present purposes to recall what was said at the beginning of this series about the differences between Catholic Spiritual Action, Catholic Temporal Action and "Catholic Action"; and to point out that Catholic Action constitutes a sort of bridge from the spiritual to the temporal. Here we see the end of the bridge, so to say, which is anchored in the temporal, in the social order.

Let Our Own Ideas of the Apostolate be Complete:

Now it is unfortunate that so many people who talk glibly of the apostolate of Catholic Action really limit their ideas of it to the first stage of the apostolate, or perhaps to the first and second. It is really in the second and third stages that some of the greatest problems are to be faced. We can take this occasion to notice once more the necessity for personal formation in the third stage. For without a thorough knowledge of professional and civic problems, as well as those of the family and of other institutions, it is worse than futile to talk about Christianizing them and building up a Christian social order; for here of all places, *good intentions alone are not enough.*

Therefore Each One Should be an Apostle There Where He is Competent:

In his own "natural medium" of life, every man is, so to say, "a professional," that is, one with special competence for that state of life. People outside that "natural medium" are "amateurs" towards it, no matter how much competence they may have in their own fields. Hence everyone's first field of apostolate is there where he—and often he alone—is competent, i. e. in his own life, and towards those whose lives are intimately bound up with his. This field of each one's competence and first duty is what must be Christianized by each one: this is the meaning of the famous "apostolate of like by like."

A Social Apostolate:

"If each one sweeps before his own door the city will be clean." This is often said in an individualistic sort of way, as if each one had to look out only for himself alone; but Catholic Action does not mean it so. Remember what was said just above about each one's first field of apostolate being in his own life and towards those whose life is intimately bound up with his. This duty towards those whose lives are intimately bound up with ours—i. e. towards all those in our own "natural medium" of life—makes Catholic Action anything but individualistic. It is a work *of solidarity and of union,* a *social* work as Pope Pius XI repeatedly called it. It is important not to get this expression "a social work" mixed up with what we are calling in these studies "temporal action"; Catholic Action is not "temporal action," but it *is* a "social work." This means that it works with organized and institutional means on men as they live in society—in their "natural medium" of life. One of the principal methods of apostolate of Catholic Action is that known as "cell technique" or "cell growth," an intensely social form of action which goes hand in hand with the "inquiry method" already referred to. A more complete study of Catholic Action would require a long discussion of this powerful method of apostolate, but in this summary study we can do no more than refer to it almost in passing. By its use Catholic Action achieves specific objectives in a permanent and efficacious way by the direct conquest of *persons* and of their personal responsibility; whereas the "Catholic Activities" must often be content with superficial and transient results since they are devoted to the specific objectives directly and often have only a casual effect in the conquest of *persons.*

A Universal Apostolate:

One of the consequences of this "Social" character of the apostolate of Catholic Action is that this apostolate is a universal one: Universal in the sense that it pertains to each milieu *as a whole* and universal in the sense that if each one Christianizes his own milieu, then the *whole world* will be Christian. We will see later, in the section on Organization (Parish, Diocese, Nation, World) how *literally universal* Catholic Action really is, and what consequences this has on the Catholic consciousness.

The Third Great Characteristic of Catholic Action: Organization

We have already seen that Catholic Action is the work of laymen and is essentially an apostolate. We have also seen that the "Social" character of Catholic Action implies organization. We now wish to examine this characteristic of organization and the special forms demanded by Catholic Action.

Introductory:

Organization is one of the great lessons of modern times. Society has become increasingly complex so that many things which formerly could have been done by individual effort now can be accomplished *only* by the common and united efforts of great numbers. As a rule Catholics have been rather slow to learn this lesson of organization. The reason probably is to be found partly in too great a confidence in what we might call the juridical (as opposed to "practical" or "effective") organization of the Church, and partly in Catholic emphasis on the moral responsibility of the individual which has tended to obscure for us the fact that certain forms of social responsibility are so complex in their relationship to the individual that it is almost impossible for the individual to judge clearly the extent of this responsibility and its relation with the virtue of prudence. This whole field, which we haven't the time now to delineate carefully, is much more open to organized effort than to any individual effort at all. But as we said before, we Catholics have been rather slow to recognize this and by the same token, much of the opposition that Catholic Action has had to face has been directed precisely against this feature of its rigid organization.

Not Only Organization, But Order Also:

In examining the organization of Catholic Action let us once more break up our study into three stages, the first two of which might better be called "order" than organization.

ANNOUNCEMENT:

The concluding article in this important series of studies of Catholic Action will be published in this magazine next month. Watch for Father Ferree's final and climatic contribution.

The National Council Of Catholic Men

Pope Pius XII and Catholic Action
A Suggested Feature for 1941-42 Programs
"Freedom Defended" is Catholic Hour Subject

Clear indication that the present Holy Father shares the high hopes held by Pope Pius XI as to the effectiveness and necessity of Catholic Action was to be seen in a discourse given by His Holiness recently before a representative group of college students, members of Catholic Action.

Catholic Action is the "Most Efficacious Means" —Popes Pius XI and XII

According to a dispatch to the N. C. W. C. News Service, the Holy Father declared that among the treasures of inheritance left him by his predecessor, one shines forth "like a gem that We shall always have at heart," namely, the faithful preservation of "his particular affection for Catholic Action, energetically promoted and inculcated by him as the most efficacious means for the Church in the development of her mission in the world."

Dr. Bowen concluded last month organization of various parish councils of men in the Archdiocese of San Antonio. This step was preliminary to full organization of an archdiocesan council, which is scheduled for September. Also tentatively scheduled for early fall, is organization of a Diocesan Catholic Action Council of Men in El Paso, Tex.

Organization Work of Preliminary Nature Concluded in San Antonio

In making his report to Most Rev. Robert E. Lucey, Archbishop of San Antonio, on the work done thus far, Dr. Bowen said: "I wish to congratulate the pastors and lay leaders of men whom I have met during the past six weeks. It is a rare privilege to have returned to the city of my birth and there to have had the pleasant task of further encouraging priests and laymen, already cognizant of the imperative need of Catholic Action and merely awaiting the signal from the Archbishop. Everywhere I went, from the far corners of the Archdiocese to the Cathedral itself, I found pastors and men listening with glistening eyes to the story of Catholic Action, and how the men can now officially participate in the apostolic work of saving souls and helping their pastors do the work of the Church. The recurring questions were 'What is my exact job?' and 'When do we start?' I am looking forward with the keenest interest to my return in September, and at frequent intervals thereafter, so that I may do my part in making the San Antonio Archdiocesan Council of Men an outstanding diocesan unit."

Some remarks of interest to all Catholic lay organizations were made in an address by the Most Rev. John Mark Gannon, Bishop of Erie, given before the Ladies Catholic Benevolent Association held in Atlantic City during the past month.

Bishop States One Quality of a Program To Interest Bishops

Speaking of the work of Catholic societies, Bishop Gannon said: "You know well that an organization which is Catholic and has no practical Catholic Action program of a social nature is in danger of losing its growth and prestige. A Catholic organization which shares in the Papal program of Catholic Action under the leadership of the Holy Father and the Catholic Bishops will prosper and grow and become more attractive as the social program of the Church develops.

"Bishops are not so keenly interested in an association whose principal object is restricted to insurance," His Excellency continued. "That object can be achieved in other ways. But the Bishops under the leadership of the Holy Father are intimately interested in every society of their diocese which takes on the responsibility of sharing with the Bishop some part of the social action program of the Catholic Church. We are deeply interested in the spiritual and social improvement of all handicapped and unfortunate groups."

Bishop Gannon then went on to plead for adoption of a program to aid the 25,000 Catholic deaf-mutes in the United States, and on his suggestion the LCBA appointed a special committee to make plans by which it will put the program into effect.

Joseph E. Kerrigan, of Lawrence, Mass., was re-elected president of the Ancient Order of Hibernians in America at the sixty-second national convention of the A. O. H. held in St. Paul, July 22 to 25. Other officers re-elected were: Michael A. McGrath, Cleveland, vice president; Peter Doyle, Montreal, Canadian vice president; Leo Kelly, Pittsburgh, secretary; John E. Fenton, Lawrence, Mass., president of the Junior Board; and Francis J. O'Brien, editor of the order's official publications.

Joseph E. Kerrigan Re-elected to Presidency of A. O. H.

A highlight of the convention was a civic reception on July 22 at which the speakers included the Most Rev. John Gregory Murray, Archbishop of St. Paul, Governor Stassen, and Mayor McDonough.

More than 1,000 persons were present in St. Paul Cathedral at the Pontifical Mass which opened the convention.

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Rev. James A. Hyland, C.S.Sp., of Chippewa Falls, Wis., preached the sermon in which he called for a vigorous defense of the Cross and of the flag. "God is to the Irish," he said, "a reality, a fact and a friend. This belief determines the whole direction of their living and the constancy of their patriotism, and must exercise a powerful influence in shaping the destiny of the world, and of America in particular." Pointing to the embarrassment of pagan minds when the Irish Constitution was dedicated to the Most Blessed Trinity, Father Hyland outlined the triumph of the Cross throughout the world's history, and said that "in the battle of Calvary the ruling class won a quick victory only to be covered with eternal shame and failure."

Syracuse was chosen as the meeting place for the 1943 convention.

A Suggested Feature For Your 1941-42 Program

There are few activities on the programs of Catholic lay organizations that are more fruitful and at the same time more adapted to sponsorship by lay societies than the Catholic Forum. This is attested by the record of lay societies that have taken up sponsorship of a series of forums, such as the Catholic Business Men's Club of Richmond, Va., the United Catholic Activities of Fort Wayne, Ind., or the St. Thomas More Society, Arlington County, Va., together with the hundreds, perhaps thousands, of local organizations that have sponsored individual lectures. Encouragement is to be taken as well from the great success attained by the several outstanding forums conducted by individual priests in various of our larger cities, Chicago, Cleveland, Columbus, Washington, D. C., Toledo, etc. All such projects have been beneficial, first of all for their educative value, making better known the best Catholic thought on important questions of the day, and for stimulus thus given to local Catholic intellectual life; secondly for their benefits within the sponsoring organizations—the prestige that naturally accrues and the development of leadership that results both from managing such a project and from contact with the lecturers.

To facilitate the inauguration of a forum series by affiliates, we have prepared a number of suggestions based on the experience of existing forum sponsors, and will be happy as well to give additional aid to interested groups or individuals, particularly in the matter of recommending speakers. Our suggestions on organizing and conducting a forum are as follows:

FORM: The most common and most practical forum is one that features a single speaker with the chairman either a representative of the sponsoring organization or a well known local figure. A question and answer period follows the address, and if it is desired, comments (limited to two minutes) may also be invited from the audience. However, general experience with the latter has not been such as to encourage use of this feature.

This form may be varied occasionally by having, in addition to the featured address, a panel of three or four local people on the platform to comment on the remarks of the speaker and to question him, followed by the usual period of questions from the floor, either written or oral, or both. This form has been used successfully by a secular forum in Washington, D. C.

A third possible style of presentation is the round-table discussion in which experts in a particular field discuss their subject in a conversational manner—after the style of the Chicago Round Table radio program.

Another style of forum, much closer to the ideal, but also one much more difficult to arrange, is one in which conflicting points of view are presented by two speakers representing interested groups, followed by a third speaker who states the Catholic principles involved and endeavors to make an application of them. Following the three brief prepared addresses, the meeting is thrown open to questions from the floor which may be addressed to any of the speakers.

This style of meeting, similar to Town Meeting of the Air, has been in use over a long period by the Catholic Conference on Industrial Problems, promoted by the Social Action Department of the National Catholic Welfare Conference. In its sessions, the Conference presents a representative of labor and a representative of management or ownership, who discuss the subject from their respective points of view and are followed by a priest speaker who gives the Catholic teaching on the subject. The difficulties met with here are in selecting a subject suitable to the manner of presentation (doctrinal debates, for example would be taboo), and in getting together a qualified and balanced panel of speakers.

FINANCING: Different means of financing a forum are used depending on the varying circumstances. In the Charles Carroll Forum of Washington, D. C., arranged by the Rev. Dr. James A. Magner (to begin this fall in the style of the outstanding Charles Carroll Forum of Chicago), a series of seven meetings will be held monthly from October to April and will be given in a room rented from a local hotel. The speakers will all be nationally known Catholics—two priests, one sister, and four laymen. Individual tickets will be priced at 75 cents; a single series ticket at $3.00; and sustaining memberships (including two series tickets) at $10.00. In addition, a sponsors committee is being formed whose members will pledge themselves to meet any deficit that may result. Each member's liability is limited and it is hoped that a deficit may be avoided entirely.

A more modest undertaking is that of the United Catholic Activities of Ft. Wayne, which sponsored a series of four forums (held presumably in a rent free hall) and charged $1.00 for the entire series.

A third manner of financing is that used by the Catholic Business Men's Club of Richmond, in which the club members meet all expenses themselves and admit all listeners without charge. An audience of 3,500 persons, largely non-Catholic, attended one such meeting held in a secular building for which rental had to be paid.

The St. Thomas More series held in Arlington, Va., in a church hall also was "admission free," the speakers being drawn from Washington, D. C., and nearby cities, and all expenses being met by a group of the parishes in that section of Virginia. Attendance at these monthly forums averaged 400, including many non-Catholics.

PUBLICITY: (1) Have posters printed and arrange for their distribution and use in churches, schools, neighborhood store windows, etc. (2) Give stories to the secular and diocesan papers in advance of the meeting. (3) Ask all pastors in the community to say a good word for it in their announcements. (4) Arrange for announcements to be made at all lay organization meetings, lectures, etc., in the week or two immediately preceding the forum. (5) Write out 50 to 75 word spot announcements and get them into the hands of radio people who will use them. The 7 to 9 a. m. programs have a wide following and their producers are usually cooperative in the matter of making announcements of this kind without charge.

COMMITTEES: Appoint a General Committee and subdivide it into speakers, patrons or finance, tickets, and publicity (subdivided into posters, press, organizations and radio), or any combination of these that will be useful. In other words, it's advisable to have a committee for each job to be done and to get the best persons available to serve on each.

CONTINUING INTEREST: Sell pamphlets (inexpensive as possible) in the rear of the hall in order to create a continuing interest in the Catholic principles involved in the discussion and their application in daily life. N. C. C. M. will be glad to advise what pertinent pamphlets are available and to render any other possible assistance.

Sermon by Abp. Mooney Heads K. of C. Program

The Most Rev. Edward Mooney, Archbishop of Detroit, will deliver the sermon at the Pontifical Mass of the fifty-ninth annual Supreme Council Convention of the Knights of Columbus to be held in Atlantic City, August 17 to 21. The Mass will be celebrated in Our Lady Star of the Sea Church by the Most Rev. Bartholomew J. Eustace, Bishop of Camden, on Tuesday, August 19, and will be followed by the formal opening of the convention.

The first two days of the convention will be devoted to registration and special meetings, including two sessions of the Supreme Board of Directors. On Tuesday morning delegates will assemble on the boardwalk for a procession to the Church for the Pontifical Mass which will begin at 9 a. m. They will be escorted by the Junior Cadet Corps of the J. Willis Gale Post, V. F. W.

On Tuesday evening, the States Dinner at the Hotel Chelsea will be followed by the Convention Ball, under the auspices of the New Jersey State Council. The addresses to be given at the dinner will be broadcast at 10 p. m., E. S. T., over the Blue Network of the National Broadcasting Company, and will include talks by Paul V. McNutt, Federal Security Administrator, and Supreme Knight Francis P. Matthews.

A luncheon for visiting women will be given by the Catholic Daughters of America on Wednesday, and in the evening a musical Ice Review will be staged in Convention Hall. The closing day of the convention will be devoted to a final session of the Supreme Council and to sight-seeing and entertainments.

Six Bishops on Program Of Verein Meeting— To Feature N.C.C.S. Work

Six members of the Hierarchy will participate in the twenty-sixth annual convention of the Catholic Central Verein of America to be held in New York August 16 to 20, the program of which will have as an important feature the work of the National Catholic Community Service.

The Most Rev. Francis J. Spellman, Archbishop of New York, is to preside at the convention Mass to be celebrated in St. Patrick's Cathedral August 17. The Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, will deliver the sermon at the Mass, which is to be celebrated by the Most Rev. J. Francis A. McIntyre, Auxiliary Bishop of New York.

The Most Rev. Samuel A. Stritch, Archbishop of Chicago and Episcopal Protector of the National Catholic Women's Union, will deliver the principal address at a meeting of the women's section. He will discuss "Catholic Action and the Catholic Home." The Most Rev. Aloisius J. Muench, Bishop of Fargo, is to deliver the chief address at a youth meeting Sunday evening on the subject, "The New America." At a civic demonstration on Sunday afternoon, the Most Rev. Thomas H. McLaughlin, Bishop of Paterson, will discuss "The Revolt Against the Natural Law."

Other speakers at the convention will be the Rev. Felix Kirsch, O.F.M. Cap., who will discuss "The Wages of Sin is Death for Men and Nations," and Dr. H. A. Frommelt of Milwaukee who will outline principles of youth guidance at the youth meeting on the evening of Sunday, August 17.

Organization and functions of the National Catholic Community Service will be the feature of the convention program for Saturday evening, August 16.

THE CATHOLIC RADIO BUREAU

"Freedom Defended" To Be Catholic Hour Topic in August

The title of the new Catholic Hour series beginning August 17 will be "Freedom Defended," and the speaker will be Rev. John F. Cronin, S.S., Ph.D., Professor of Economics at St. Mary's Seminary, Baltimore, Md. The dates and titles of the individual addresses in this series follow:

August 17: The Price of Survival; August 24: Justice and the Labor Problem; August 31: Builders of the Future.

In this, his second series of addresses in the Catholic Hour, Father Cronin will deal both with a proper Christian attitude in this time of national stress and with the role that labor must play in the crisis. He has written and lectured widely in the social field. His *Economics and Society*, published recently, has been acclaimed as a unique combination of careful scientific analysis and Catholic social principles. Since ordination, he has taught at St. Mary's Seminary, Baltimore, Md., giving a course of economics based on the social encyclicals. He also organized and conducted an Institute on Social Studies at the 1941 Catholic University Summer School in Washington, D. C. The title of his first series in the Catholic Hour was: "The Social Crisis and Christian Patriotism."

Boys Town Transcriptions Are on 245 Stations

Boys Town has been on the air with a radio program since the fall of 1940, and the fact that the program has proved exceedingly popular is demonstrated by the tremendously wide coverage now enjoyed by the broadcast. Listeners can hear the broadcast in every state in the Union except Delaware, since 245 stations are today putting the program on the air in transcription form.

When the Boys Town program was originated last fall, it was broadcast directly from Boys Town and featured Father Flanagan, the Boys Town band and choir, along with other Boys Town personalities. After 13 weeks, it was deemed advisable to change the style of the program, and at that time a series of 24 broadcasts started wherein case histories of Boys Town citizens were dramatized by professional actors. This half-hour program originated in the studios of Radio Station WLW every Sunday afternoon. Transcriptions of the WLW program were then made and these were widely accepted by radio stations throughout the country for use on a sustaining basis.

In addition to a dramatization of the life of a Boys Town citizen, a message from Father Flanagan was carried on each of these programs. Based on his 25 years experience with homeless, neglected and abandoned boys who have come to his care and guidance, the message was directed to both adults and young people.

A few weeks ago, after 24 case history dramatizations, Father Flanagan decided to shift the scene of his radio program back to Boys Town where a new series, "Life at Boys Town" was to be dramatized. While present plans call for 15 programs in the new series, it is expected that it will go beyond that point and will continue indefinitely. Accordingly, at the present time, "Life at Boys Town," produced by a professional cast, is being broadcast by WLW each Sunday at 4 p. m., C.S.T. Pressings are made and forwarded to some 245 stations in all parts of the country which broadcast them at later dates.

The theme of the new series is the one by which Boys Town has been guided: "There is no such thing as a bad boy," and the script brings out the sympathy and understanding of Father Flanagan in handling boys. The trials and tribulations of the boys are portrayed, their ups and downs, how they make their adjustments and finally become settled young men of this famous City of Little Men. Father Flanagan's radio program serves a two-fold purpose, namely, to make better known the story of Boys Town, and secondly, to suggest by means of example a constructive program for parents to adopt in their communities.

Catholic Hour Pamphlets Now Number One Hundred

One hundred Catholic Hour pamphlets will be in print with publication of the addresses in the series being given currently by the Rev. Thomas N. O'Kane, on "The Catholic Notion of Faith." The series includes 18 titles by Right Rev. Monsignor Fulton J. Sheen; thirteen by the Rev. James M. Gillis; three by the Most Rev. Duane G. Hunt, Bishop of Salt Lake; three by the Rev. George Johnson; and scores of others by leading Catholic priests in all fields of Catholic thought. The entire group of 100 pamphlets may be secured for $11.80 plus postage. List price of the pamphlets, if purchased singly, is $16.45.

Titles of the 100 pamphlets come under the headings of devotion, apologetics, doctrine, the missions, church history, philosophy, education, current problems, social subjects, etc. Many of the pamphlets by Monsignor Sheen are lengthy, comprising as many as 196 pages as in the case of his latest series, *War and Guilt*, and as many as 176 pages in the case of *The Fullness of Christ*.

The two most recent additions to the list, preceding *"The Catholic Notion of Faith,"* were *"The Purposes of Our Eucharistic Sacrifice,"* by the Rev. Gerald T. Baskfield, a pamphlet of 32 pages, and *"The Case for Conscience,"* by the Rev. Thomas Smith Sullivan, 30 pages in length.

Vatican Radio Station Announces Change in Broadcasts to U. S.

The Vatican City Radio Station, HVJ, has announced that until further notice there will be only one weekly broadcast from the station to the United States. The broadcast will occur on Sunday at 4:30 a. m. Eastern Standard Time, at 6190 kilocycles. Until this announcement the station had been broadcasting to America twice a week—on Sunday and Thursday evenings.

THE CATHOLIC EVIDENCE BUREAU

Regular Outdoor Pitches Being Held By C. E. G. of New Orleans

The Catholic Evidence Guild of New Orleans is now holding regular outdoor pitches in towns adjacent to New Orleans, according to a recent letter from J. Elliot Sheehan, Secretary of the Guild. Meetings have been conducted weekly at Estelle, Marrero, Harvey, and Folsom, La., and many country parishes, with additional meetings scheduled for other suburbs during the balance of the summer.

The New Orleans C. E. G. is the newest to take up a regular schedule of outdoor speaking, coming just after the Catholic Evidence Guild of Buffalo, which began regular sessions in the summer of 1939. Building up an active Catholic Evidence Guild has been in each case in this country a slow and arduous process. The New Orleans group, which held its first practice session a little more than two years ago, has been faster than the average to get into actual street speaking. Inspiration for original organization of the Guild came from Rev. Joseph Buckley, S.M., until recently professor of Dogmatic Theology at the Notre Dame Diocesan Seminary in New Orleans and the Guild's first spiritual director, who had taken part in C. E. G. work previously in Washington, D. C. It was set up under the sponsorship of the Most Rev. Joseph F. Rummel, Archbishop of New Orleans. Members of the New Orleans unit are all laymen, recruited in the beginning from the ranks of the Holy Name Society, the Knights of Columbus, and the St. Vincent de Paul Society. The present spiritual director is the Rev. William Collins, S.M., who also became familiar with the C. E. G. while stationed in Washington, D. C.

Ten speakers are licensed to talk from the Guild platform on a total of 14 subjects, Mr. Sheehan advises us. In the recently concluded nine pitch series conducted at Marrero, located on the west bank of the Mississippi opposite New Orleans, each pitch consisted of addresses and question taking by two speakers and a chairman. Audiences for the greater part were Catholic with an average of 25 in attendance at each pitch. Subjects included: "The Supernatural Life," "The Human Character of Christ," "Purgatory," "The Church and Social Justice," "Forgiveness of Sin," "The Commandments of the Church," etc.

A most gratifying attendance, chiefly non-Catholic, greeted the Guild's efforts at Folsom, La., where a three-pitch series was conducted from July 13 to 27. Here very effective preliminary work was done by Rev. Odilo Alt, O.S.B., who sponsored the meetings. Father Odilo visited farms and settlements over a wide surrounding area and extended invitations to Catholics and non-Catholics alike to attend the meetings. Many responded, coming from distant sections in wagons, trucks and automobiles. Interest in this series was keen and a large number of questions were asked.

Speakers of the Catholic Evidence Guild have addressed meetings of the Holy Name Society and the Sodality of the Blessed Virgin, and also have assisted the Biblical Committee of the Holy Name Society by explaining the need for more wide-spread reading of the New Testament.

The Guild has as its purpose the acquainting of non-Catholics with what the Catholic Church teaches, and the inspiring of lapsed Catholics to return to the practice of their religion. As yet no pitches have been held in New Orleans proper but plans in this direction are already under way.

For those of our readers who are interested in knowing more of the Catholic Evidence Guild, we recommend the pamphlet by that name published by the National Catholic Welfare Conference for 25 cents. It is written by Edward J. Heffron, N. C. C. M. Executive Secretary. It gives a history of the development of the Guild movement both in this country and in England, makes recommendations on forming and conducting a Guild, and gives a bibliography on the subject.

Street Preaching Drive Opens in Oklahoma

An intensive street-preaching program in northern Oklahoma was inaugurated in May by the Rev. Stephen A. Leven, of Tonkawa, Okla. At Billings, Okla., Father Leven spoke to audiences of more than 200 outside Sacred Heart Church. He also preached at meetings in Tonkawa, Ponca City, and Garber and will continue in other cities of Oklahoma during the summer.

Father Leven is a pioneer in Catholic Evidence Guild work in this country, having conducted the first open-air meeting of this type more than ten years ago.

Girl speakers of the street-speaking unit of Rosary College, Chicago, Ill., also will speak in the state during the summer, it has been announced by the Rev. F. C. Neville, moderator of the Catholic Action Council of Men. The girls will spend about six weeks in the state and will cover 12 or 14 Oklahoma towns. All are thoroughly experienced in street speaking, having been selected from the students of Rosary College who have had at least one year's training in guild work under the direction of Very Rev. Msgr. Reynold Hillenbrand, rector of Mundelein Seminary. It will be the seventh street-speaking campaign to be conducted in the state by Rosary students.

Regional Conference Planned *by* Springfield, Illinois, Diocesan Council *of* N. C. C. W.

ALL Catholic women are cordially invited to participate in the Regional Conference at Springfield, Illinois, September 21-23, 1941. Headquarters will be at the Abraham Lincoln Hotel.

While territorial limits are necessarily determined for a regional conference, and the archdioceses of Chicago and St. Louis and the dioceses of Springfield, Illinois, Peoria, Belleville, Indianapolis, Fort Wayne, Davenport, Rockford, St. Joseph and Owensboro were designated as the participating dioceses for the Springfield Regional Conference, Catholic women from any part of the United States may attend any of the sessions.

Purpose of a Regional Conference

The purpose of the regional conference is to reach a greater number of Catholic women, within a limited region, than is possible through a national convention. The program is planned to meet the specific needs of that region.

Back in March, 1941, diocesan spiritual directors, diocesan presidents and members of the Board of Directors of the N. C. C. W. resident in the region, were invited to a meeting held in Springfield, Illinois, for the express purpose of pooling ideas and suggestions, of planning for a more effective conference. From the recommendations of this meeting the program for the Springfield Regional Conference was outlined.

One of the principal recommendations of this group, an innovation at regional conferences, was the holding of informal discussion meetings for each of the national committees. Consequently there has been scheduled for Sunday afternoon, September 21, round tables for the following committees: Organization and development, study clubs, youth, cooperating with the Confraternity of Christian Doctrine, family and parent education, immigration, industrial problems, international relations, libraries and literature, National Catholic School of Social Service, parent teacher associations, press and publicity, and shrines. The discussion will be led by national chairmen or diocesan chairmen.

This presents a wonderful opportunity for each parish, deanery and diocese. Here, in the informal atmosphere of the round table conference, those problems that seem so knotty "back home" can be presented for discussion and solution. Therefore, wherever possible, each parish, and especially each deanery and diocese, should have each of its committee chairmen attend.

For the diocesan spiritual directors and diocesan presidents, there is scheduled on Sunday afternoon an informal meeting with members of the Hierarchy, national directors and staff members of the National Council of Catholic Women. The advantages of Catholic unity and the means of achieving it will be the topics discussed.

Opening Mass to Be Offered for Pope Pius XII

The Regional Conference will open with a Solemn Pontifical Mass at the Cathedral of the Immaculate Conception, Sunday, September 21. The Mass will be offered for the intentions of His Holiness, Pope Pius XII. The Mass Monday morning will be for World Peace, and Tuesday morning, for living and deceased members of the N. C. C. W.

Stressed throughtout the conference will be the theme, "Faith and Service"—"For God and Country," the mottoes of the National Catholic Welfare Conference.

At the Sunday evening mass meeting, "The 'Faith and Service' of Catholic Womanhood," and "Uniting Our Forces 'For God and Country'" will be the principal topics of address. The evening session will close with the singing of "The Star-Spangled Banner."

The Monday evening program will further carry out the theme through addresses on "Youth and National Defense," "The N. C. C. S. and U. S. O.," and "For God and Country."

The opening session on Monday morning will be devoted to organization and development. The organization and work of the National Catholic Welfare Conference and its various departments will preface the session. A panel discussion on "Perfecting our Diocesan Councils" will feature diocesan chairmen of organization and development.

Planned Institute Sessions Aids to Local Officers

Planned institute sessions on a number of the national committees will occupy a major portion of the time Monday afternoon and Tuesday morning. These institute sessions are planned to follow each other so that leaders may attend each one, become familiar with the plan of work of that committee. Of especial value to diocesan and deanery officers and publicity chairmen is this organization of the institute sessions. Officers and publicity chairmen should be well-informed on all phases of N. C. C. W. and D. C. C. W. work, including the general background of the National Catholic Welfare Conference, whose department members are consultive experts to the various N. C. C. W. committees, the National Council of Catholic Women, the work of its national committees, and the special work of the Diocesan Council of Catholic Women.

These institute sessions will feature the work of the committees on libraries and literature, family and parent education, study clubs, industrial problems, immigration, and National Catholic School of Social Service.

One session will be devoted to a meeting of Youth sponsors, at which will be discussed the policies and standards of girls' activities, under the separate headings—general policies, activities of a spiritual, cultural and social nature, girls' athletics, and vocational guidance.

Emphasis on Clean Literature Campaign

There can never be a let-down in the campaign for clean literature. And the campaign must be nation-wide to be effective. A number of inquiries are addressed to national headquarters rather regularly covering the initiation and conduct of the campaign. Leaders who have had much experience and outstanding success in their campaigns will discuss preparation and planning a diocesan campaign against indecent literature and the campaign for decent literature at the libraries and literature session.

"General Purpose and Program of the Committee" and "Making the Diocesan Committee Effective" will feature the session on Family and Parent Education.

"The How, When, Where and Why of Study Clubs" and the Catholic study club as a school for leaders will be presented at the study club institute. A well-informed and an articulate laity, a laity that knows Catholic principles and their application, is the goal of the study club committee. Catholic education must be continued after graduation. How to interest individuals in joining a study group, how to organize the group, and how to keep it functioning effectively will be topics of discussion.

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Meetings of Affiliated National Groups

MANY conventions of national organizations of Catholic Women affiliated with the National Council of Catholi Women have been held during July, others will be held during August. These include the Catholic Daughter of America, the Ladies' Catholic Benevolent Association, the Young Ladies' Institute, Kappa Gamma Pi, Theta Pi Alpha, the Daughters of Isabella, the National Catholic Women's Union and the Women's Catholic Order of Forester

THE Women's Catholic Order of Foresters, holding its national convention in Glacier National Park, is this year celebrating the golden jubilee of its foundation.

The National Catholic Women's Union, at whose convention the Rev. Lucian L. Lauerman, director, National Catholic School of Social Service, is to speak, is holding its twenty-fifth annual meeting.

On the third of August the Sodality of the Blessed Virgin Mary will hold its first general meeting of Sodality Union leaders in North America at Pittsburgh, Pennsylvania.

We can include here only the highlights of the meetings of the Catholic Daughters of America and the Ladies' Catholic Benevolent Association.

Preceding the formal opening of the convention of the Catholic Daughters of America, Right Rev. Msgr. Michael J. Ready, as president of the Board of Trustees of the National Catholic School of Social Service, presented to Miss Mary C. Duffy, supreme regent, in the library of the School, a bronze plaque honoring the Catholic Daughters of America and their contribution to the scholarship and maintenance of the School. Fifteen scholarships have been given to the School since 1925 and $3,000 has been contributed to the Maintenance of the School. During the past year, the organization assisted materially in the rehabilitation of the School library, and during the coming year the members have pledged their further assistance to the library in the form of a "Book Shower."

The Rev. Lucian L. Lauerman, director, expressed his gratitude for this worthwhile contribution which will help build at the School "a national resource in all that is substantial from the past and worthwhile in the present in the field of Catholic social work literature." Miss Agnes G. Regan, assistant director of the School, welcomed Miss Duffy and the members of the national board of the Catholic Daughters of America to the School.

The report of the supreme regent showed substantial assistance to all forms of education, two fellowships to the Catholic University of America, contributions to the education of young men for the priesthood, support of vacation school projects, both through finances and teachers, and donations to the Catholic missions.

The Catholic Daughters have been zealous supporters of the Convert League, which has now 617 convert units in 37 States, Alaska, Puerto Rico and the Canal Zone. The welfare of youth has been fostered through the Junior Catholic Daughters.

The theme of the convention was "Peace," and all of the principal speakers, including members of the Hierarchy, clergy and lay women, stressed support of the government in its efforts to preserve democracy, aid to the United Service Organizations and to the National Catholic Community Service, and prayers for peace.

One resolution of the convention urged local units of the C. D. of A. to "take an interest in Inter-American students so as to introduce them into the intimate life of local Catholic institutions and organizations."

The Ladies Catholic Benevolent Association, a fraternal insurance group for women, held its national quadrennial convention in Atlantic City.

The group added the support of its members to the efforts of the government in national defense and pledged prayers to Our Holy Father in the cause of peace. In addition, the members pledged to unite with other Catholic women in America to combat the evil of indecent literature, to support the Catholic press, and to renew their pledge in the Legion of Decency.

In answer to the plea of the Most Rev. John Mark Gar non, Bishop of Erie, for measures to aid the 25,000 Cath olic deaf mutes in the United States, the L. C. B. A. planning a program which will give a richer opportunit to these Catholics to share in the sacramental life of th Catholic Church.

Using for its theme the "Catholic Woman's Part in Na tional Defense," the Connecticut Council of Catholic Wome held its annual conference at Lakeville Manor, Lakevill June 25 and 26. Members in attendance heard well-know speakers remind them that their first line of defense la in the home, and that whether their work was in the hom or outside its limits, women should carry religion to the jobs.

Dr. Franklin Dunham, executive director of the Nation Catholic Community Service, explained that the N. C. C. hoped to spread a spiritual atmosphere in the communit centers and to give recreation to the mind, spirit and bod He further urged women to contribute Catholic books an magazines, Catholic religious articles, and phonograp records. He also asked them that wherever possible to invit the selectees to private homes.

Other speakers counseled the delegates to be aware c the changes necessitated by the national emergency, tha sacrifices would be entailed, that "informed citizens inte ested in a better social order" should make every effort t build for lasting effects, such as housing, legislation fo the protection of women in industry, improvement of rela tions between employer and employe, social justice an recreation or other related activities, including educatio and nursing.

A part of the conference program was devoted to th Catholic responsibility in Inter-American relations. In asmuch as all the gestures for better Inter-American re lations have been of a professional nature, such as sendin down orchestras and movies, the Council women were en couraged to study the culture, history and language of th people, stressing in the "Good Neighbor" policy, the in tellectual, the social, the religious.

SPRINGFIELD REGIONAL CONFERENCE, N. C. C. W.

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The papal encyclicals and the application of their teach ings to problems of American industry will form the back ground of the session on Industrial Problems.

While immigration has been restricted somewhat withi the last few years, there are still many problems to be me and solved. Catholics should welcome Catholic immigrant into the community; they should acquaint the immigran with Catholic facilities; they should aid the immigrant i securing citizenship papers. What the immigration com mittee and what individual Catholics can do to aid this wor will be discussed at the meeting devoted to immigration.

The one national project of the National Council of Catl olic Women, the National Catholic School of Social Servic will be presented in a special institute session.

Visitors to Springfield will be delighted with the ente tainment feature of the program, a sight-seeing tour c Lincoln Shrines in the vicinity.

The conference will close with the Benediction of th Blessed Sacrament.

N. C. C. W. Takes Leading Part *in* Eucharistic Congress

OVER fifteen thousand women attended the Women's Sectional Meeting at the Ninth National Eucharistic Congress, St. Paul, Minnesota. This sectional meeting, planned by the National Council of Catholic Women upon the invitation of the Most Rev. John Gregory Murray, Archbishop of St. Paul, and host to the Eucharistic Congress, exceeded all expectations in attendance, and at the last minute the meeting place had to be changed to accommodate the vast audience.

The session was honored by the attendance of Archbishop Murray, Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the National Catholic Welfare Conference, and Right Rev. Msgr. Michael J. Ready, general secretary, N. C. W. C.

Monsignor Ready in Keynote Address

Monsignor Ready sounded the keynote of the session in his opening address on "Christ Glorified in the Sacrifice of Women in the Service of Church and State." He appealed to all women to take part in this service, for "the individual is not alone; he is a member of Christ and of Christ's Kingdom. Both the extent and the field of his individual Christian perfection are, in a way, unlimited, for what he thinks and does effects for good or ill entire society." Being a member of Christ's Kingdom, the individual must help spread that Kingdom. It is not sufficient to possess the truth; the truth must have a personal and social profession.

There are many holy people, but they appear to be selfish. They hoard holiness. They do not consider that they have religious obligations of a social character, to spread the teachings of Christ in regard to the Church, the home, the school, work, recreation.

"The Bishops of the United States," said Monsignor Ready, "have given to Catholic women an invitation to participate in their own divine apostolate. In establishing the National Council of Catholic Women, the Bishops have challenged the zeal and courage of Catholic women to serve unselfishly the great needs of the Church and the State." The Council was set up to unite the various societies, associations, sodalities and confraternities in the national profession of Catholic truth. The Church looks to Catholic women to be loyal defenders and exponents of that truth, zealous in advancing it. "Victory follows the valiant. Our strength stands invincible in unity."

Mrs. McCollum Leads "Sacrifice" Panel

Mrs. J. W. McCollum, national president, Gainesville, Florida, introduced the panel on "The Sacrifice of Women in Service of Church" by recounting the sacrifice of Catholic women—parish, deanery, diocesan, national officers and chairmen, Council members—in attending meetings, promoting the program of the Bishops through participation in the work of the National Council of Catholic Women and its affiliated units. She further told of their sacrifice in supporting the National Catholic School of Social Service, which has graduated many outstanding social workers, and which has been the scene of such meetings as the Institute on Industry, the Institute for Prison Chaplains.

"The Sacrifice of Women in Service of Church—*In the Home*" was recounted by Mrs. R. A. Angelo, president of the Harrisburg Diocesan Council of Catholic Women, and a member of the Board of Directors, N. C. C. W. Through this sacrifice has come our priests, religious men and women, Christian fathers and mothers, Christian sons and daughters—the great army of God in the world. By personal example women have spread the four sanctities, the sanctity of marriage, the sanctity of parenthood, the sanctity of child life and the sanctity of atmosphere.

What women have done and can do in "The Sacrifice of Women in Service of Church—*In the Parish*" was told by Mrs. Joseph Scherer, president, Kansas City Diocesan Council of Catholic Women. They must sacrifice both time and personal pleasures to promote the religious, social, economic and cultural program for the parish, carried on through parish societies, councils and committee work. An increase in personal spiritual life entails self-sacrifice and charity. And today, the additional work entailed in defense areas provides wonderful opportunities for sacrifice, in aiding the pastor in catechetical and other priestly work in industrial areas.

Women in the community are called upon to make many sacrifices in the work for better laws, and even at times to see that a humane interpretation is made in the case of existing laws. Practical examples were given in the talk of Mrs. Clarence J. Carlin, president, Cleveland Diocesan Council of Catholic Women, who spoke on "The Sacrifice of Women in Service of Church—*In the Community*."

Miss Hooley's Talk Closes Session

The closing talk, "The Sacrifice of Women in Service of State," was given by Miss Anne Sarachon Hooley, Administrator in Charge of the Women's Division, National Catholic Community Service. The sacrifice demanded of women today will ensure greater freedom, greater democracy tomorrow, will ensure the maintenance of that religious freedom which we prize.

Further discussion, which had to be limited, was given by Mrs. Thomas F. O'Neill, president of the St. Paul Archdiocesan Council of Catholic Women, Mrs. John E. McMahon, president, Duluth Diocesan Council of Catholic Women, Miss Mary Blaschke, representing the Alumnae Association, National Catholic School of Social Service, Miss Dorothy J. Willmann, Executive Secretary, Parish Department, Sodality of Our Lady, Miss Frances Maher, Vice Supreme Regent, Catholic Daughters of America, and Mrs. Carolyn B. Manning, National Regent, Daughters of Isabella. The discussion was led by Archbishop Murray.

In his closing message, Archbishop Mooney complimented the women on this splendid meeting. He felt sure that with the good lesson and example of the National Eucharistic Congress they would go forth resolved to approach the tasks lying before them with the Catholic attitude of fortitude and faith in God's grace and goodness.

Members of the Board of Directors, N. C. C. W., in addition to Mrs. McCollum and Mrs. Angelo, who were in attendance included Mrs. William F. Connolly, Mrs. Thomas E. Ward, and Mrs. Frederick E. Murphy, director from the Province of St. Paul.

Members of the St. Paul Archdiocesan Council of Catholic Women and the Minnesota State Council of Catholic Women were active on a number of committees in preparation for the Congress, and formed the Reception Committee for the women.

During the course of the Congress, the National Council of Catholic Nurses, the newly formed organization for Catholic Nurses, and an affiliate of the National Council of Catholic Women, held its annual meeting. Mrs. McCollum was an honor guest at the meeting.

N. C. C. W. Units Engage *in* Variety *of* Useful Activities

WHILE summer is generally considered time for relaxation and inactivity many of the diocesan councils have written of plans for work throughout the vacation months. In many cases the councils felt the urgency demanded by the national defense emergency and pledged support to their Ordinaries and are already hard at work in cooperation with the National Catholic Community Service. Alert councils planned panels on the work of the N. C. C. S.; others included notices and explanations in their monthly bulletins and in their regular columns in diocesan papers; all stressed the Catholic women's responsibility in the present crisis. From Galveston, San Antonio and Monterey-Fresno came reports of service centers opened for the army selectees. In the first, members of societies affiliated with the National Council of Catholic Women will be assigned to act as chaperons and hostesses at weekend recreational events.

USO Drive Proves Worth of Diocesan Council

The worth of the diocesan and parish council was particularly demonstrated during the recent U. S. O. drive. Catholic members of a diocesan committee were able to commence work without delay because their contacts had already been established through the district and parish councils. Because of the existence of these councils with committeemen, information passed from national headquarters to these and handed down to local chairmen formed a chain of contacts which made prompt action possible when time was so important.

The problem of securing speakers for meetings was solved by one archdiocesan council by organizing a speakers' bureau. Members of the Archdiocesan Council Board, the county moderators and priests directing some of the fields covered by national committees were asked to serve as speakers. At the first quarterly meeting, announcement was made of the new bureau and request cards were distributed. Each card asked for the name of the organization wishing a speaker, president's name, address and telephone number, date, hour, and place of meeting, subject and the name of speaker preferred for the occasion. Publicity given to the existence of such a bureau brought immediate requests from surrounding communities.

Another feature of diocesan activity which should provide the basis for excellent contacts and efficient organization and development is the questionnaire. Both the Springfield and Nashville Diocesan Councils have made use of this form of contact. In the former, deanery chairmen are asked to list their parish chairmen of standing committees. The Nashville questionnaire seeks to learn the various deanery council officers; regularity, place and length of meetings; amount of dues and when paid; date of elections; if the organization has a constitution; if monthly reports are given to the pastors; names and addresses of deanery committee chairmen. It further asks that list of women's and youth's organizations in the parish be attached with names and addresses of presidents. The questionnaire concludes with an agenda of correct business meeting procedure and asks if that program is followed by the councils.

Confraternity Interests Promoted

While defense and organization work have consumed much time and effort, other activities have not been neglected. In Grand Rapids the committee cooperating with the Confraternity of Christian Doctrine completed a ten-week course in catechetics. Forty-two council members finished the teachers school for the training of workers in the religious vacation school and are now teaching 45 children in weekly classes through the year and in summer schools. The Charleston Diocesan Council made a worthwhile contribution to Bishop Walsh for the maintenance of his summer vacation religious camps throughout the state.

The Brooklyn Council which began with much vigor and enthusiasm about four months ago continues its interest and recently began a library of Council literature.

Assistance to the Chaplain's Aid Association and to army camps by furnishing linens and literature has been the particular occupation of the Detroit women.

A group of women within the Corpus Christi Diocese are planning a study club for the training of leaders in study club technique, preparatory for the fall season, when they intend to inaugurate a number of discussion groups.

A Lesson in Movie Cooperation

The Belleville Diocesan Council bulletin reports: "The manager of the Motion Picture Company producing 'Men of Boys Town' reported recently that while he received some five hundred letters from persons objecting to that type of picture because it was 'too Catholic' he did not get any from Catholic groups complimenting him for having produced it." Cooperation with the Legion of Decency means more than staying away from and protesting indecent movies; it means wholehearted support of good, clean movies.

Chairman of the Shrines Committee and members interested have been active, promoting especially wayside shrines. A parish in the Detroit Archdiocese had a wayside shrine during Easter week. The Lafayette Diocesan Council is contemplating the erection of such shrines.

In connection with its shrine to St. Anne, a group in a California diocese planned a special Grandmothers' Day celebration on the feast day of St. Anne.

Maintenance of Summer Vacation Schools and Camps Helped

Several Councils have begun their drive for funds for the maintenance of summer vacation camps. Among them is Charleston. Retreats and days of recollection are also being planned.

Twelve groups are working in the Birmingham Deanery, Mobile Diocese, aiding the Trinitarian Sisters in teaching Catholic doctrine to classes of adults and children. Plans are being made now for the provincial Catechetical meeting in October.

The El Paso Diocesan Council is sponsoring a series of Lenten Conferences, the topics including "Catholic Action for Catholic Women," "Part the Papacy Has Played in Times of War and World Distress," "Religion the Inspirer and Supporter of Loyalty," "How to Awaken a Sense of Personal Responsibility in Our Catholic Youth," and the "History of the *Tre Ore*."

The Amarillo Diocesan Council is endeavoring to have a shrine in every home. The Santa Fe chairman is teaching women how to make very beautiful home shrines from old Christmas cards. The Scott Council, Lafayette Diocese, reports three-fourths of the homes have shrines.

An interesting immigration program is reported by the chairman in Chambersburg, Pa., who has a class of six alien women in civics. The program consists in a Prayer to Our Lady of Good Counsel, flag salute, reading from the Civics Catechism, reading the life of one saint from Eternal Heroines, singing "The Star-Spangled Banner," and reciting the Prayer for America.

The Cleveland Deanery presented a "Family Life Institute" during the past month.

"Religious and Social Obligations to be Observed Prior to the Time of Marriage" was the theme of the meeting of the Amarillo District. A paper on marriage was given by Mrs. S. M. Wilkinson. Bishop Lucey, recently named to be Archbishop of San Antonio, spoke on the obligation parents have toward their children—the necessity of the home being a place for their recreation and of seeing that they read good literature.

The Santa Fe women give a cash donation to the Catholic Clinic each month, which helps provide layettes for the needy.

A touch of human interest was added to the work of the Maternity Guild in Rochester. The members had prepared a layette for a colored mother. When twins were born, the members had hurriedly to get another layette.

Mrs. J. F. Fox, Mobile diocesan publicity chairman, and vice chairman of the National Committee on Press and Publicity, is planning a series of meetings with press chairmen in the diocese. At the quarterly meeting in San Francisco, a panel discussion on publicity was given. The four county chairmen of publicity presented the following topics: "Selling the N. C. C. W. to the Reading Public," "Creating Publicity," "The Importance of Publicity," and "The Value of Pictures." Miss Vivian Juri, Club Editor of *The Monitor*, summarized the discussion and spoke on the work of the Archdiocesan paper, *The Monitor*.

The first check received for forwarding to the Catholic Women's League of Sweden, in answer to the appeal in *Monthly Message*, was from St. Mary's Parish Unit, Lancaster, Pa. The women held a small card party after their regular meeting, and in addition the pastor, who spoke about the cause before he preached the sermon, turned over the collection at Holy Hour. Since then several more checks have been received for forwarding.

THE CONFRATERNITY OF CHRISTIAN DOCTRINE

(*Continued from page* 14)

A CAMPAIGN ON FIVE FRONTS.—The Confraternity promotes a diversity of activities all of which tend toward the ultimate objective—religious instruction outside the Catholic school system. The Confraternity is waging a campaign on several fronts for its program must appeal to children, youth, adults with a Catholic heritage and to those who "have strayed away from faith in the true God and have lost contact with the joyful and life-giving message of Christ" (Summi Pontificatus). Activities are not carried on on all fronts at the same time. Several of them are operative seasonally. Next month intensive effort will be directed to the adult lay apostolate. And this is in conformity with the will of the Holy Father who wrote on November 1, 1939:

"The needs of our age demand that the laity too should be able to give assistance to the clergy; and that not on a small and grudging scale; they should equip themselves with a generous grounding in theology, by reading, by discussion, by circles that meet for study." Already many dioceses are planning a uniform discussion club program in which thousands of men, women and youth will participate in their own parishes in order to better "equip themselves with a generous grounding" in Catholic doctrine. Leaders are needed to conduct religious discussion clubs in defence areas and for Uncle Sam's selectees. Meetings will frequently be held in homes near the Government centers thus providing a Catholic contact for men and women called to the colors. The best parish leaders should volunteer for extra duty. The parish must carry on and its religious activities extend to and embrace the sojourners within its boundaries. Our trained and experienced leaders are needed; new leaders are needed; preparation of leaders is needed. This is an important work. The world today asks preparation for every field of endeavor. Shall we ask less in the service of Christ?

Youth Leaders' Sponsorshp Training Course Published in Pamphlet Form

THE fifth annual CALL TO YOUTH radio talks, given by the Youth Committee of the National Council of Catholic Women, in cooperation with the National Broadcasting Company, have just been published.

This series, which was designed to serve as a leadership training course for youth sponsors, is now available in pamphlet form, with the training questions and an additional bibliography, at the end of each broadcast. Many who were unable to listen to the broadcasts and follow this training series can now enjoy its advantages.

Deanery and diocesan youth chairmen can build institutes around this plan, using as additional aids the Youth Leaders' Handbook and The White Book. The services of the National Youth Committee and the Field Secretary of Youth Activities are available upon request.

"Call to Youth—Today's Apostolate" is 25 cents per copy, $10 for 50 copies, and $15 for 100 copies.

BULWARKS OF DEMOCRACY

(*Continued from page* 12)

Town Hall of the Air uses a technique which proves very satisfying to its participants. The formal program is *preceded* as well as *followed*, by a half-hour of general discussion.

The Study Club and Conversation Club. These more intimate and informal methods of "finding out together" are best adapted to a small group, not more than twelve or fifteen, and informal surroundings. An intelligent and generous leader will see that the article is discussed freely but systematically, point by point. Prior reading of the article by the leader is essential, and by all advisable, and the discussion should be non-belligerent, to the point, and well distributed. In this respect it is well to remember the not-always so gentle Jonathan Swift's admonition:

> Conversation is but carving!
> Give no more to every guest
> Than he's able to digest.
> Give him always of the prime
> And but little at a time
> Carve to all but just enough
> Let them neither starve nor stuff
> And that you may have your due
> Let your neighbors carve for you!

When the study club is a part of a larger organization, the club should report to the parent organization the results of the discussion, and where possible a member of the club should be given an address covering the main points.

The Radio. Here the unseen audience doesn't have a chance to ask questions, discuss or disagree. Nevertheless, the monthly topics described above afford excellent program material for those organizations which have monthly or weekly time over a local station. The subjects lend themselves to short radio talks, dialogues and other lively treatment, and should be provocative of much discussion in listening-in clubs, and at family dinner tables all over your locality.

A Special Program Service. For those who desire to try out new methods, and programs on various aspects of the monthly subjects, as well as to receive automatically, the latest references and Catholic pamphlet literature on the topic of each month, a special service is available. More than three hundred colleges and schools subscribe to this Catholic Action Program Service, which comes in an attractive packet, designed to make permanent filing of the material easy. For further information write to N. C. W. C. Headquarters, 1312 Massachusetts Avenue, N. W., Washington, D. C.

Announcing—

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NOTE: *The N.C.W.C. Social Action Department is making these* 1941-42 *discussions available to Catholic Colleges and Schools and the N.C.W.C Lay Organizations—National Council of Catholic Men and the National Council of Catholic Women—will gladly cooperate with any affiliated group desiring to utilize these outlines in their local studies and discussions.*

Publication Folder of 350 pertinent titles available free on request.

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